

PER/BX/9401/.C36

CPJ expects decision on abortion services

Bert Witvoet

TORONTO, Ont. — Citizens for Public Justice is worried. They have read the Report on Therapeutic Abortion Services in Ontario and they don't like the recommendations submitted by Dr. Marion Powell.

The report recommends "a range of innovative abortion services" in the province and it says that "existing abortion services, particularly in small communities, should be enhanced and

encouraged."

Nowhere in the report is any consideration given to the moral and social implications of easy access to abortion.

In a two-page letter (see page 4 of this issue) CPJ has asked Premier David Peterson not to move on the recommendations until the Ministry of Health has published a review and the public has had a chance to respond.

There is growing concern among

leaders of the Pro-life movement that Queens Park will quickly implement key recommendations of the Powell report before calling an election this summer.

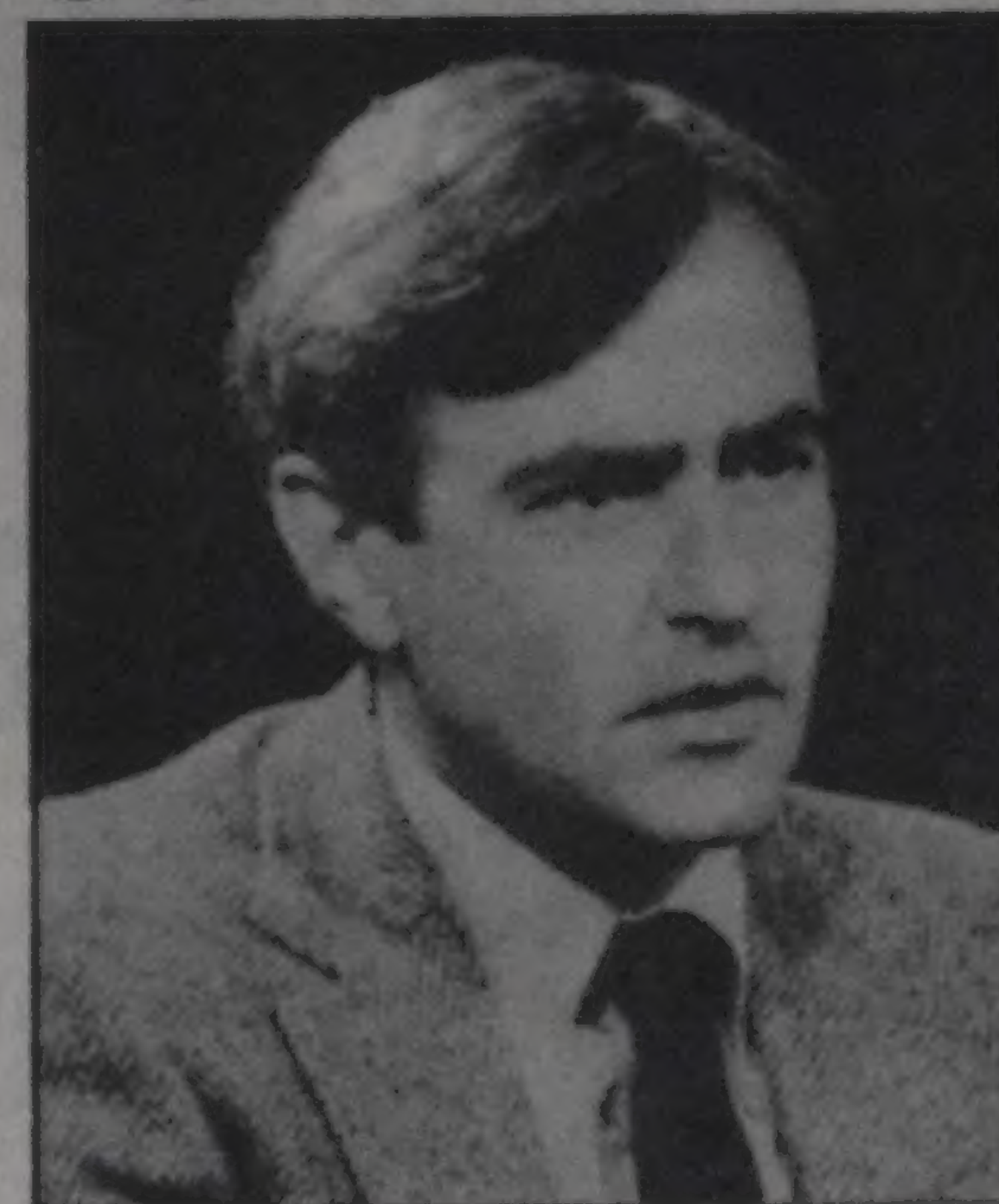
Representatives of the Catholic Bishops have also addressed a letter to the premier expressing concern over the Report.

Hold public hearings

CPJ urges the Premier to appoint a legislative committee to conduct a comprehensive review on the laws and policies now governing therapeutic abortions and to conduct public hearings.

Such a committee would make recommendations on support programs needed to enable the parent(s) to make responsible choices. "This should be done in the context of our own and the Government's obligation to do justice to the unborn and their parents and their human rights to the legal protection and the economic, moral and social support needed to lead a quality life," said CPJ spokesperson Gerald Vandezande.

"Before your government decides on important changes in law and public policy such as those proposed by Dr. Powell, you should give the people a fair



Premier David Peterson

chance to voice their convictions and ideas to a special committee of the Legislature, as you did with Sunday shopping," said Vandezande in his letter to Premier Peterson.

CPJ expects Premier Peterson to make a public announcement soon.

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The King's empowered to produce real bachelors

C.C. staff

EDMONTON, Alta. — The West is leading the way again in acknowledging the value of Christian education, and people at the King's College are jubilant. On March 12, Alberta's Lieutenant Governor signed an Order in Council which gives The King's the right to grant a general Bachelor of Arts degree.

The Order makes The King's the third private college in the country with the right to grant a regular Bachelor of Arts degree, thinks The King's President Hank VanAndel. The other two are Trinity Western University in British Columbia and Camrose Lutheran College in Alberta.

The accreditation road

The process of receiving accreditation took over two years and consisted of three levels. Level one made the college eligible to apply and

to present a self-study. Level two was reached when the self-study was approved and an on-site evaluation was carried out. Level three consisted of having a two-day in-depth study made by representatives from the University of Alberta, the University of Calgary and the University of Lethbridge.

The report of the university representatives, which took note of the excellence of the faculty, the administration and the library, was presented to the Minister of Education, who recommended accreditation to the provincial cabinet. On March 11 the cabinet approved accreditation; the next day the order was signed.

What pleased The King's especially about the process was that the visiting university representatives were impressed with the Christian emphasis

Continued on page 5 ...



Artist's rendition of The King's facilities.

Ethiopia: Africa's killing fields?

Marguerite Witvoet
(from reports by Patricia Adams)

TORONTO, Ont. — Canadian dollars sent to Ethiopia to alleviate drought and famine may be contributing to the deaths of hundreds of thousands of Ethiopian peasants. Patricia Adams, Executive Director of Probe International, the Third World wing of Energy Probe Research Foundation, says that the Canadian funds were given to a government program to resettle one and a half million Ethiopians.

Canadians were told that land in the north of Ethiopia was barren — stripped of fuelwood and incapable of feeding its people — making resettlement necessary. Now it seems that there is nothing wrong with the land. Hundreds of Ethiopian farmers say that they have made it through worse droughts, even without foreign aid, and that the government of Ethiopia is resettling peasants for its own purposes.

The evidence for this is mounting. Foreign aid organizations and human rights groups all over the world are reporting that the Ethiopian government, in order to win its civil wars in rebellious regions of the country, is deliberately starving its people to force them to relocate. So far, an estimated 50,000 to 100,000 are dead.

Lured into camps

Since 1982, according to these reports, the army has methodically attacked peasants during the planting season, burned their crops, and bombed their markets to prevent the sale of food.

Peasants were then lured into feeding centres with offers of free food, the fittest among them captured by the army and packed, 340 to a flight, into

Soviet Antonovs designed to carry 50 paratroopers. Surviving this, they would then be put in resettlement camps in south-west Ethiopia.

Entering these camps, explained one peasant who later escaped, was "like being thrown into hell." Instead of receiving the 25 acres promised to each peasant, they ended up in something akin to slave labour camps, where they were forced to work 72-hour weeks on starvation rations. Those who couldn't maintain the relentless pace were beaten. Many more died through disease.

Most keep silent

Jason Clay is research director for Cultural Survival, a Harvard-based human rights organization which has been studying the atrocities in Ethiopia since 1980. He compared the situation in Ethiopia right now to the Khmer Rouge's notorious resettlement of Cambodia's population a number of years ago, portrayed in the Academy Award-winning movie, *The Killing Fields*.

"Ethiopia is Africa's killing fields," he says. "Of the 500,000 to 800,000 who have been moved to date, probably 100,000 have died."

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Editorial

How civilized are the abolitionists?

Last week we carried an editorial on the public lobby which considers revenge a worthy motive for the reinstitution of the death penalty. We considered that view to be unscriptural. This week we take a look at the view undergirding the main abolition of the death penalty position.

Leading the abolitionist forces at the moment is the Coalition Against the Return of the Death Penalty, made up of groups like Amnesty, the Canadian Labor Congress, the Elizabeth Fry Society, John Howard Society and many churches. In addition, well-known criminal lawyer Edward Greenspan is reported to be leaving his law practice over the next three months in order to organize a committee of authors, academics, lawyers and doctors. The forces on the abolition side of the debate look formidable enough.

What are some of the main arguments that these groups bring to the discussion? Capital punishment does not work as a deterrent. Human error may result in the killing of innocent people. Rich people, who have access to better legal advice than poor people, can escape the death penalty more easily. Revenge as a motive demeans human life. Juries may be less willing to convict a person of first degree murder if they know the death penalty will follow. Innocent people may wish to plead guilty to lesser murder charges in order to escape the noose. Putting murderers to death is like becoming murderers ourselves.

Sword power

All but the last one of these statements can be agreed to by Christians (agreeing to them does not necessarily mean judging them to be decisive factors). But the last statement, about becoming murderers ourselves, indicates that there is something wrong with the ideological framework of the main abolitionist movement. It shows that they have discarded an important distinction necessary for one's world and life view. It is troublesome to see Christians follow them in this.

Whenever anyone uses the commandment "Thou shalt not kill" as an argument against the death penalty, we should object. It's like saying that a government may not ever wage war for the same reason. The main stream in Christianity has always maintained that God gives powers to governments which He does not give to individuals. Using the sixth commandment against the death penalty is horizontal, leveling talk which denies the fact that we human beings are subject to sword-carrying governments.

The church has usually interpreted the sixth commandment to read "Thou shalt not murder" instead of, "Thou shalt not put to death." We're not falling for the mindset of those who believe that governments derive their authority from a social contract given by the electorate. When a legitimate authority executes a murderer, we know such action does not place that authority or the society it represents on the same level as the murderer.

The secular box

The dominant abolitionist position makes sense only if you are willing to declare humanity self-ruling, self-fulfilling and self-justifying. From that humanistic position the death penalty is easily portrayed as a barbarous act, a step down from a higher level of civilized behaviour. Human life becomes sacred in and of itself.

In the eye of most secular beholders, this life is all there is. There is no resurrection, no life after death. Of course, if that is true, we should all be against the death penalty. For the same reason that the Apostle Paul says we should eat, drink and be merry if there is no resurrection, we should vote down any consideration of the death penalty. It is foolish and wrong to go against that which is ultimate and self-justifying.

The secular position is perfectly logical once you accept the picture that life on earth is a closed box with no room for divine prerogatives.

Distant neighbours

There is one more thing to consider — Why is it that the secular "respect for life" philosophy, which wants to do away with the death penalty, usually favours abortion on demand? Why is lawyer Greenspan not organizing a committee of authors, academics, lawyers and doctors to oppose the non-government-sword fetus killing, which *does* constitute a violation of the sixth commandment?

The answer seems to lie in the preoccupation of our age with self-interest. Self-interest can be best felt and expressed by conscious and feeling people. We empathize better with them, especially if they are our kind of people. Fetuses are our most invisible and distant neighbours. We do not have strong feelings for them. They seem to be close enough to plant life or animal life that we can easily consider them non-persons. Hence, they are not legal entities, not ethical entities, not even emotional entities. Their right to a continued existence does not measure up to the right a feeling and thinking mother has to personal happiness.

This is the mentality of people who are a law unto themselves. They are willing to kill those who have not had an opportunity to answer to the high calling of being human, but declare autonomously sacred the life of those who show utter disdain for this calling. Talk about barbarism!

Next week: an attempt at formulating a Christian position on capital punishment.

Letters

An evening with the poor

It was with much interest that I read your article "An evening with whom?" (Jan. 23), in which you sent us an invitation to spend an evening with you.

Recently I have read similar announcements from the political leaders about fund-raising dinners for their parties. In your "Invitation," you asked the question: "Can we Christians learn something from the way political parties raise funds?" In my opinion we can.

When I read about political dinner invitations I also read about the need for shelter and food for those living on skidrow and others in need. Within one year three people have died in Toronto sleeping on back streets or in trucks. The situation is desperate.

While reading those reports, I couldn't help thinking that if the money which is raised at such political dinners (one dinner was attended by 1,000 members, each paying \$200) was spent on the homeless in our cities, the destitutes and those on skidrow, what a blessing it would be for them. Therefore I have sent to Prime Minister Brian Mulroney and Premier Peter Davidson a request to organize dinners which can supply funds to improve those conditions.

"Can we Christians learn something from the way political parties raise funds?" Yes, we can, if we join forces. There is a tremendous task waiting for us, based on Matthew 25:35-40.

What if each church in Canada would organize a "fundraising dinner" for those in need as mentioned above. Mr. Editor, would it be possible for you to write an editorial on this issue, not only mentioning the need, but asking for a response for help? Again, the story from Matthew 25 is a golden rule for us as Christians to organize such an endeavour.

**John van Ast,
Mississauga, Ontario**

Response

Your letter is as eloquent a request as an editorial will ever be.

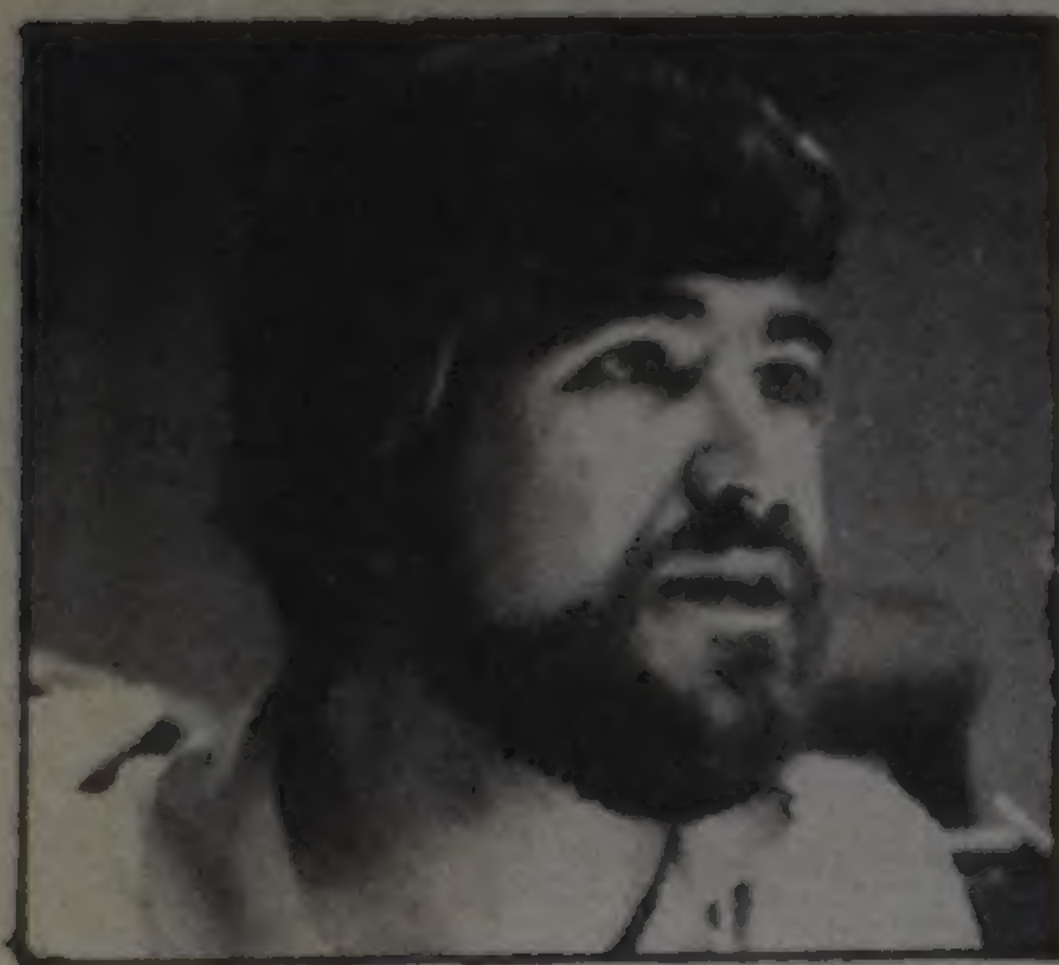
Editor

Van Till needs synodical approval

I have been following with interest the recent discussion in C. C. on the topic of Dr. Howard Van Till's book *The Fourth Day*. I feel, however, that the discussion has been missing the main point.

I have no objection to a Christian scientist like Dr. Van Till holding the position that he does, (although I don't

JUST A MOMENT/HERMAN PRAAMSMA



"The hungry judges soon the sentence sign, and wretches hang that jurymen may dine."

(Alexander Pope, 1688-1744, "The Rape of the Lock," Canto III, line 21)

Very soon the Canadian parliament will have an open debate on the death penalty. All of Canada will, no doubt, argue along with them. Already we hear many voices on the subject, also in our churches. Opinions range from one extreme to the other. "Never again a death penalty," says the one, "for human life is sacred." "High time that we hung a few," says the other, "it may deter future criminals!"

It is fascinating to observe the great variety of arguments that are brought forward by people to defend their point of view. Some link capital punishment to the abortion question. "How can you be in favour of the one and against the other?" they ask. Some see no advantage in reintroducing capital punishment because it does not serve as a deterrent or because there is always the possibility that an innocent person may be executed. Some (I heard it on the CBC!) argue that the government has been elected to avenge wrong, to exact the kind of revenge that we personally would like to take but have delegated to the jury and hangman. Others again link capital punishment to the fact that life imprisonment is usually not more than 15 years at the most. If life imprisonment were really life imprisonment they would perhaps be moved to vote against the death penalty.

What a vast array of arguments! And on top of everything else you hear Christians also arguing. Some claim that the Bible *demands* capital punishment; others that the Bible does no such thing, but rather commands us to love and forgive and to respect human life created in God's image.

How do you determine your position?

I find it striking that in all the discussions I have heard so far on the radio, and read about in the public press, one word is consistently lacking. That word is *justice*.

There are many words that are repeated over and over again. Words like deterrence, retribution, vengeance, sacred ("human life is sacred...") respect, killing, etc., etc. But the word *justice* is not among them. No one that I've heard so far has asked, "Yes, but what is just, what is appropriate, what satisfies the demands of justice?"

It strikes me that as a Christian I should insist on asking precisely *that* question. The government or courts are not our public hangmen, neither are they in charge of reforming the morals of criminals. (As if they could, look at the record!) They are to *execute justice*. That is their (God-given) task. In that task they need wisdom and discernment. They also need the *room* to do what is *appropriate* in a specific set of circumstances. It is not appropriate to jail a 15-year-old shoplifter for two years.

Perhaps it is not appropriate either to jail a Mafia hitman for 12 years, or to add another life sentence to a prisoner who kills a guard.

Justice must be done. And I tend to think that that will include the *option* of the death penalty.

Justice must be done; all other considerations are secondary. And if you think that may lead to harshness, remember that justice and mercy go hand in hand in the scriptures, and that the justice we are to seek is to reflect this. Shakespeare said it so beautifully in *The Merchant of Venice*:

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath; tis twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute to God Himself;
And earthly power doth then show likest God's,
When mercy seasons justice.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

necessarily agree with all of his premises), but I have great difficulty with the fact that he is promoting his point of view in a college sponsored by a denomination which has not taken the same exegetical position that Van Till has.

It is totally inappropriate for Van Till to promote his controversial views without first having received approval from the Synod of the CRC that appointed him to that position. The membership of the CRC has the right to expect that the staff at Calvin College and Seminary hold to and promote the views and exegetical positions taken by the denomination.

For a professor like Van Till to encourage the acceptance of "now-approved" scriptural interpretations is to misuse the trust placed in him by the denomination. It is totally inappropriate for him to take the position of: "I'll teach whatever I want until I am told not to."

I would encourage Dr. Van Till to use the proper "channels" to obtain the approval necessary to promote his theories. In that way we all have the opportunity to present our case.

T. (Sid) Tjeerdsma,
Stayner, Ontario

Impressed

After reading the letter by Tymen Hofman ("Exploring relation of science and faith — no easy task," Feb. 27, 1987); I sure think he is indeed a creationist.

But in this letter and others before, he has created big problems, more disunity and solved nothing. On the same page, I found an article by Mr. W. Rang ("A young earth?") which was faith

building, awe inspiring, God praising and soul stirring.

Thank you Mr. Rang. Praise the Lord!

Peter Postma,
Trenton, Ontario

Three periods in the beginning

With interest I have been following the current discussions on the science-creation issue. Without wishing to prolong the debate I do, however, feel obliged to write this letter to propose an alternative viewpoint, which to my surprise has never been mentioned heretofore.

The concept of "creation, chaos and restoration" is not new and certainly does not originate with me (see R.B. Theime, Jr. in his booklet, so titled). Genesis 1:1 speaks of the original creation of the universe by God. This creation out of nothing ("bara" in Hebrew) was instantaneous.

Interestingly, the current very popular theory among physicists

concerning the origin of the universe is called the "big-bang" theory.

Simply stated, at time zero there occurred, simultaneously throughout space, an explosion of energy matter of unimaginable proportions. What we see today as the universe is the remnant of this explosion. (Of course the question of ultimate origin cannot be answered by science, as has been mentioned by previous writers).

Continuing with the main point, Genesis 1:2a should be translated, "But the earth *had become* desolate and empty" One must refer to Isaiah 45:18 which speaks of the original creation of the heavens and the earth, the latter which He created (out of nothing) *not* a waste or desolation, He formed or fashioned ("jatsar" in Hebrews) it to be inhabited. In other words, the original creation of earth was perfect, according to His perfect design.

Even without knowledge or the original languages of scripture one can see that it doesn't make sense for a perfect, omnipotent God to create something desolate and empty. Genesis 1:2b says that the earth was enshrouded in darkness and that the spirit of God

made new life and restoration possible by "moving over the face of the water" (literally, "incubating to provide heat resulting in melted water"). This implies that the earth had been encased in an ice pack.

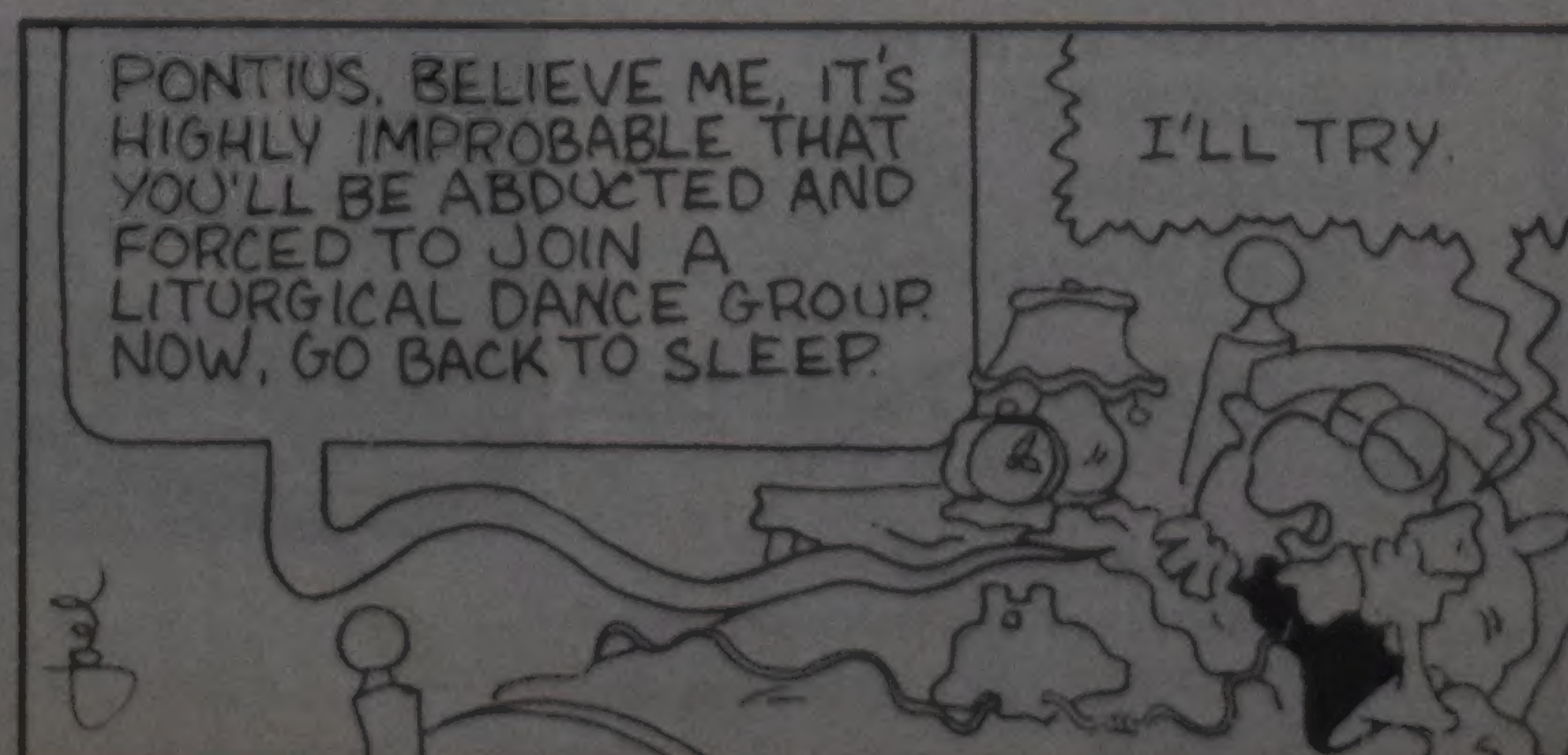
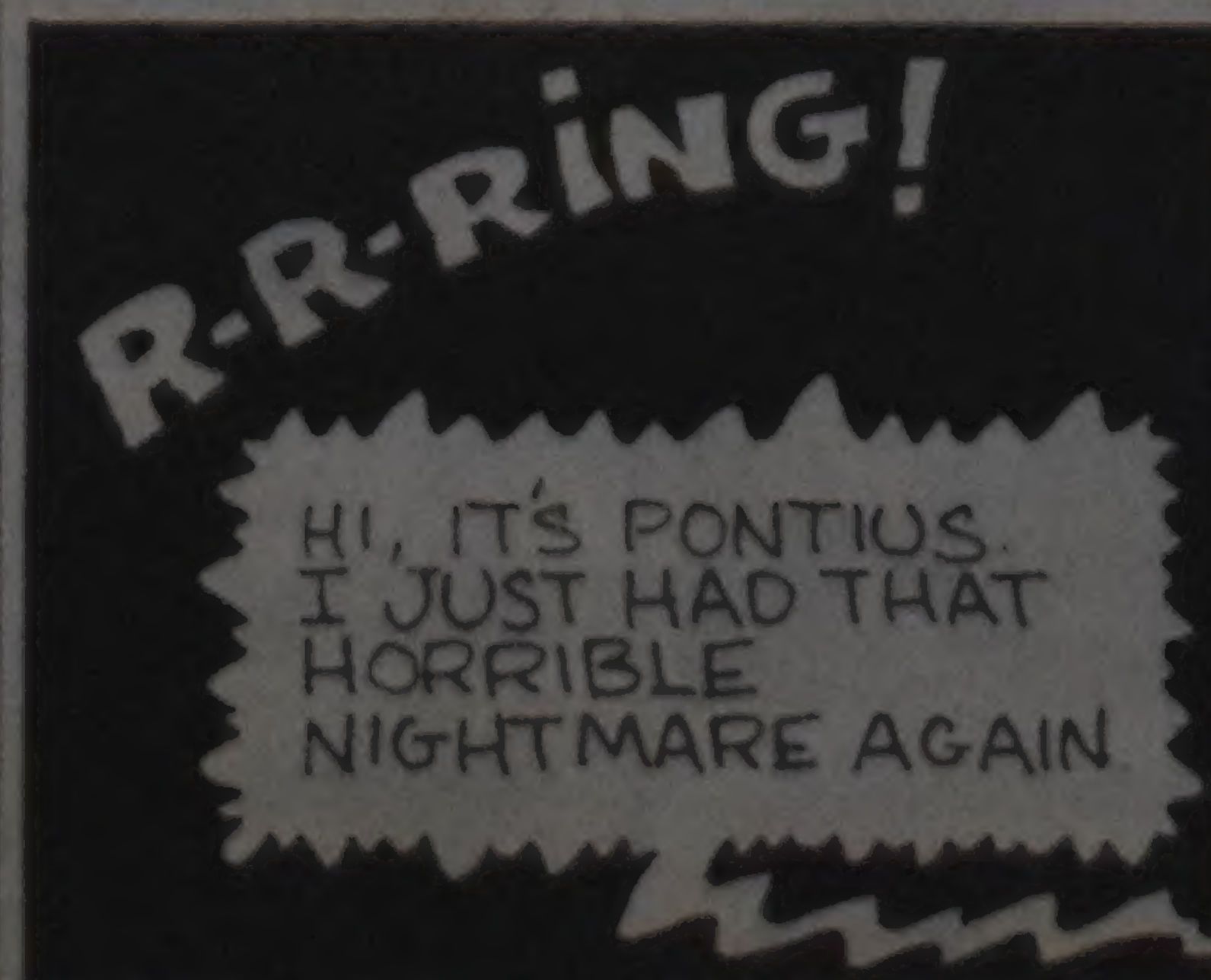
There exists then an indeterminate history and time between verses 1 and 2 of Genesis 1. The Bible provides little information about this period other than that there is a close association between Satan and his fall and the earth's destruction. (Isaiah 14:12-17, Ezekiel 28:15,16)

The subsequent restoration of the earth, the formation of new life, including that of humanity, is described in detail in Genesis 1:3ff. Each of the six days of (re)creation is a literal 24-hour period. Everything in the Genesis account can and should be taken at face value; there is no reason to believe otherwise.

Perhaps more questions have been raised than answered by this brief input; nevertheless, I felt compelled to share this alternate viewpoint.

Jake Vanderwal,
Hamilton, Ontario

Pontius' Puddle



News

Ethiopia: Africa's killing fields?

... continued from page 1.

Fear of expulsion from Ethiopia or that the truth will dry up Western donations has led most relief agencies to keep silent about their discoveries. But a leaked Red Cross survey conducted last July found the death rate at the camps to be 10 per cent, attributing this toll to the fact that the peasants, mostly mountain people, were moved to disease-ridden swampland without medical facilities, sufficient food, housing, tools and seed. To avoid expulsion from Ethiopia, the Red Cross has kept its survey confidential.

Another group chose not to stay silent — and was expelled for it. France's Medecins sans Frontieres (Doctors Without Borders) went public after militiamen armed with sticks

and whips rounded up 600 people for resettlement at Ethiopia's largest feeding centre, panicking 15,000 of the 25,000 remaining refugees into fleeing. Several other international relief groups, such as Britain's War on Want and Germany's Brot fur die Welt (Bread for the World), refuse any part in the resettlements, condemning the camps' inhumanity and military objectives.

Need more evidence

Canada's Emergency Co-ordinator for the African Famine sees things differently. "There's no reason to stop supporting the resettlements," said David MacDonald in January. He said that the evidence was "not conclusive." On this basis, he

has dedicated \$900,000 in official Canadian aid to create seven new villages in south-west Ethiopia — the heart of the region in which the resettled Ethiopians were dying.

MacDonald has not been able to see the villages himself to confirm that Canada is not constructing slave labour camps; his belief that the recurring reports of atrocities are largely unfounded is based on what he was shown by his Ethiopian government hosts. However, since Energy Probe blew the whistle on the resettlement program, he has ordered a delegation to go to Ethiopia to investigate.

In-depth interviews by Cultural Survival with hundreds of escapees provide another explanation for why MacDonald and other



Unloading Canadian wheat in Ethiopia.

Westerners usually see and hear no evil: the peasants know they will be beaten or killed if they tell foreigners the truth, and when some do dare speak, government translators turn tragic tales told in local dialects into rosy stories in English.

One man destined for resettlement, upon the visit of

"white guests," was told by government officials to say: "We have come because of famine and drought, we are voluntary, we want to be resettled" Officials told him, "Whether you speak now positively or negatively, we will translate positively to the journalists."

CPJ writes urgent letter to Ontario Premier

Dear Mr. Peterson:

I am writing you out of deep Christian concern that we do everything possible to protect human life and that your government exercise its public justice responsibility to Ontario's unborn children and their parents. The occasion for expressing this concern and for urging you to act justly is the recent Report on Therapeutic Abortion Services in Ontario, a study commissioned by the Ministry of Health and submitted to you by Dr. Marion Powell on Jan. 27, 1987.

I have carefully read Dr. Powell's Report and thought about her recommendations. They are far-reaching in their moral, social and political implications. Dr. Powell advocates that the Ministry "should consider proposals from hospitals for a range of innovative abortion services" not currently available or legal. These recommendations are made without first considering or proposing responsible alternatives to abortion.

If implemented, these "innovative abortion services" and the other suggested changes, such as encouraging "general practitioners to provide abortion procedures" and "funding research projects examining alternate abortion techniques," would in effect be a powerful public signal by your government that it basically endorses and legally sanctions the abortion-on-demand phenomenon that undermines the intent of the law and violates our respect for life and the human rights of the unborn and their parents.

I trust that this is not the kind of negative message you want to convey to the people of Ontario.

I also assume that before you give any thought to implementing any of Dr. Powell's recommendations, you will give the public adequate opportunity to presents its views and suggestions as to what can be done to protect human life before birth and after birth; for example, through quality counselling and educational programs, adequate income security and housing provisions, and improved social assistance and human support services.

Before your government decides on important changes in law and public policy such as those proposed by Dr. Powell, you should give the people a fair chance to voice their convictions and ideas to a special committee of the legislature, as you did with Sunday shopping. To give voters a decent

opportunity to share their concerns and proposals is to promote responsible citizenship and genuine democracy.

Abortion is in no way resolved as a public issue in Ontario. This is one reason that some community hospitals have not made abortion services available on Dr. Powell's terms. To ignore this division is to commit the government heavily to Dr. Powell's philosophy. Such a philosophy is in no way mandated by federal law.

Obviously, the report presents major public policy concerns with serious political implications. The problems and issues identified by Dr. Powell's study tell us that it must become easier to obtain abortions. Apparently, some hospitals use "restrictive criteria" and, according to some members of therapeutic abortion committees, "these committees serve no useful purpose."

On the other hand, Dr. Powell's Report does not contain any substantial information indicating that she had carefully consulted Ontario groups and hospitals whose perspectives on human life and health and whose views on abortion are distinctly different from her own assumptions, namely that "existing abortion services, particularly in small communities should be enhanced and encouraged" and that your government should take the lead, change the law and amend its policies accordingly.

In view of the above and recognizing that we live in a pluralistic society, we strongly urge you to appoint a special committee of the legislature whose task it would be to conduct a comprehensive review and to make appropriate recommendations

Finally, will you assure CPJ that the government will take no action on Dr. Powell's Report until the ministry has completed and published its review and the public has had a full and fair opportunity to share its concerns and views with the ministry and the special committee of the legislature?

Your government's precedent-setting actions could have national consequences.

I look forward to hearing from you soon.

Sincerely yours,
For Citizens for Public Justice Ontario
Gerald Vandezande
Public Affairs Director

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Pressreview

Carl D. Tuyl



Things are looking up for Prime Minister Brian Mulroney. The press has discovered some laudable achievement in his hitherto failing efforts, much like a gardener discovers a wild orchid in a field of weeds. The press referred to the 35 per cent increase in the budget of the Science Ministry. Several research institutions received significant grants. Only the National Research Council drew pretty much a blank with a mere 2.5 per cent increase in its allocation, which reflects the government's desire to shift the focus of research away from government laboratories to privately operated ones.

★★★★

External Affairs Minister Joe Clark keeps growing in stature. Clark refused to accredit Major-General Amox Yaron as Israel's military attache in Ottawa. Yaron was found to be at least partly responsible for the tragedy of the 1982 Sabra-Chatila massacre.

★★★★

There are all kinds of indications that our government is softening its earlier tough stance against the

influx of political refugees. A sort of amnesty, which is called administrative review, will ensure entrance to bona fide refugees. Bruce McLeod makes an interesting point in this matter when he writes in the *Toronto Star* that there is an economic necessity for immigration. He states that an average of 200,000 immigrants are required in an annual period to maintain the populations growth necessary for a healthy economy. Research has pointed out that if immigration were completely stopped, the Canadian population would shrink within 70 years to half its present size.

★★★★

The 10 premiers will come to Ottawa in the coming week for a meeting with Monsieur Brian Mulroney. Free trade is the main item on the agenda. Negotiations to permit the free flow of goods and services between Canada and the U.S. have gained momentum in the past weeks, and the premiers press for the inclusion of provincial approval of the eventual treaty.

★★★★

President Reagan

apologized — sort of — for the Iran scandal. The apology caused my television screen to tear, so intense was the righteousness conveyed by the president. There is hope for some real disarmament negotiations. Reduction of intermediate missiles is now within reach. With the arrival of Senator Howard Baker as chief-of-staff in the White House, a real shakeup has started there. For instance: the career of Ronald Reagan's communications director — Hitler Jugend John Koehler — was unceremoniously terminated after one week in office. Must be a record of some sort.

★★★★

Italy is about to receive its 45th postwar government, that is if veteran politician Giulio Andreotti will succeed in forming a cabinet that will mend the rift between Italy's coalition partners.

★★★★

You have read about the disaster in Belgium. Preliminary investigations indicate that the catastrophe was caused by crews failing to close the doors in the bow of the ferry.

★★★★

Changes continue in the power positions in Russia. Gorbatsjov (how do you like that spelling?) continues to force the members of the old guard into retirement. Not so long ago new Russian leaders put the old guard in coffins. Progress!

★★★★

Japanese production went down slightly in 1986. The percentage is less important than the fact that this is the first time in 11 years that a reduction in productivity occurred.

★★★★

The communist regime in Ethiopia introduced a new constitution. The aim of the new document was, of course, to shape the country into the mode of the marxistic ideal, and consequently the constitution forbade bigamy. Ethiopian men, however, united in resisting such drastic changes, and the government

was forced to drop the matter. Marxist idealism is tolerated as long as you don't touch my harem!

★★★★

One of the unsolved mysteries of this age resides on the advertising pages of the national newspapers. I refer to the sale of Persian and eastern carpets by auction. The comen who compose these announcements never run out of new inventions: government ban, foreign exchange, state bank refusal to give credit extension, cargo ordered transferred, unresolved events in the country of origin, and other such beauts. How about: overspending of my mother-in-law, or invasion of cockroaches in the working place, or cross-eyed supervisor? ... I just want to be helpful.

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

The King's empowered to produce real bachelors

... continued from page 1. in the college. It was considered a positive feature.

An expanding curriculum

President VanAndel pointed out that the degree his college is now able to award to students is specifically a general three-year B.A. degree. He hopes that in the next two or three years the college will receive the power to grant a Bachelor of Science degree and a Bachelor of Education degree. Further down the road will be the quest for the privilege to grant a four-year (Honours) degree.

According to VanAndel, the general degree will be offered in five areas of concentration: philosophy, history, English, music and biology. The college hopes to add other areas of concentration, (social sciences for one), in the very near future. All of this can be done without further government action.

All in all, the college offers 150 courses in 18 disciplines and has transfer-of-credit arrangements with the University of Alberta and other Christian colleges.

VanAndel considers the accreditation status "a very

significant step, opening up tremendous opportunities for the college." He thinks that the present enrolment of 175 students will receive a definite boost now. "That is the experience of Camrose Lutheran College," he said. He expects the rate of student retention to go up as well since students have fewer reasons to transfer to other colleges or universities.

On April 24 The King's hopes to hold its first graduation ceremony under the new regulation. Four students this year qualify for the B.A. degree, provided they pass their upcoming exams. These four, who will make history for the college, are Ettina Tolkamp (music) from Langley, B.C.; Ellen Vanderkloet (music) from Rexdale, Ont.; Mr. Francis Ruiter (history) from Edmonton, Alta; and Emily Knoop (history) from Edson,

Alta. In the college's newsletter, these students are referred to as "a few brave students [who] decided to stay for a third year and complete the proposed requirements for our proposed degree."

With only \$2,450 charged for tuition, and with provincial grants being portable, VanAndel hopes that The King's will become the choice of many more students who are interested in a Christian college education that leads to a recognized Canadian degree.

"We're very grateful to God for the way He has guided our young institution," said VanAndel. "It's been a great effort by many people, but He has been on our side."

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Church

Audio-visual show brings Reformation to life

A full colour audio-visual production, "Footprints of the Reformation," is being premiered in 14 churches of Southern British Columbia. The acclaimed production is

being presented in five Christian Reformed Churches and a Canadian Reformed Church.

Featuring breath-taking scenic shots of the Alps,

Germany, Holland, France and Italy, it traces on three large screens the course of the Reformation in Europe. The photography is by award-winning photographer Don Van Polen whose highly acclaimed audio-visual programs have been viewed by large audiences across North America.

The historic sites identified with the sixteenth century Reformation and their scenic backdrop have made the dramatic events come to life for twentieth century viewers, states the Rev. John G. Klomps, director of the World Home Bible League of Canada which sponsors the showings.

The World Home Bible League of Canada is making the production available to churches elsewhere in Canada early in 1988. Already congregations are making bookings for showings in their churches, says Klomps. Funds realized at such showings will be used to support the extensive scripture placement programs which the Bible League conducts throughout Latin America and elsewhere in the Third World.

Classis Meetings

— **Classis Hamilton** is scheduled to meet on May 13, 1987, at Redeemer College. All agenda items must be in the hands of the stated clerk by Apr. 1, 1987.

Stated Clerk: Richard Stienstra

Classis Huron will meet in regular session on May 13, 1987, at 9:30 a.m. in Palmerston CRC. All material for the agenda should be in the hands of the stated clerk of Classis by Apr. 1, 1987.

Stated Clerk: Dirk Miedema

Classis Toronto will convene for their spring meeting on May 20-21, 1987, at the Immanuel CRC of Brampton. All items for the agenda should be in the hands of the stated clerk by Apr. 3, 1987.

Stated Clerk: Henry Lunshof

Worship change

Effective Apr. 5, 1987, the Bethany CRC of Fenwick, Ont., will hold its second service at 4:30 p.m. instead of 2:30 p.m.

Sundays off ... it's in our blood!

The July 1986 issue of *Omni* magazine, usually quite humanistic in outlook, offered some evidence which even made them refer to a created seven-day cycle.

It seems that British researcher Verna Wright, professor of rheumatology at the University of Leeds, has discovered that the body has a built-in, seven-day cycle which automatically takes the seventh day off. He concludes, "The brain is an amazing computer that God has programmed to need one day's rest in seven. His conclusions are based on months of daily measurements of natural steroids connected with stress. He found a seven-day rhythm, with the lowest levels on Sundays. He further found that attempts to "keep at it" for eight- or 10-day cycles were ultimately doomed to failure because the biological

system simply refused to recalibrate. Wright cited the example of one of his own students who rejected his advice not to study relentlessly through the week, including Sunday, for a Monday exam. As a result all he did on the exam was fill the paper with endless repetitions of his own name.

From Bible-Science Newsletter (March, 1987).

Church news

Christian Reformed Church

Called

— to Bethlehem, Thunder Bay, Ont., Rev. Thomas J. Niehof of Farmington, NM

Declined

— to Exeter, Ont., Cand. Clarence Reyneveld

Accepted

— to Westover Treatment Centre for Alcoholics (First Chatham, Ont., calling church), Mr. Peter Mantel

— to Nobleford, Alta., Rev. Albert De Vries of New Glasgow, NS

Rime or reason

This is not meant as whining, and I dare to say it aloud: behind each cloud is no silver lining

but just another flippin' cloud.
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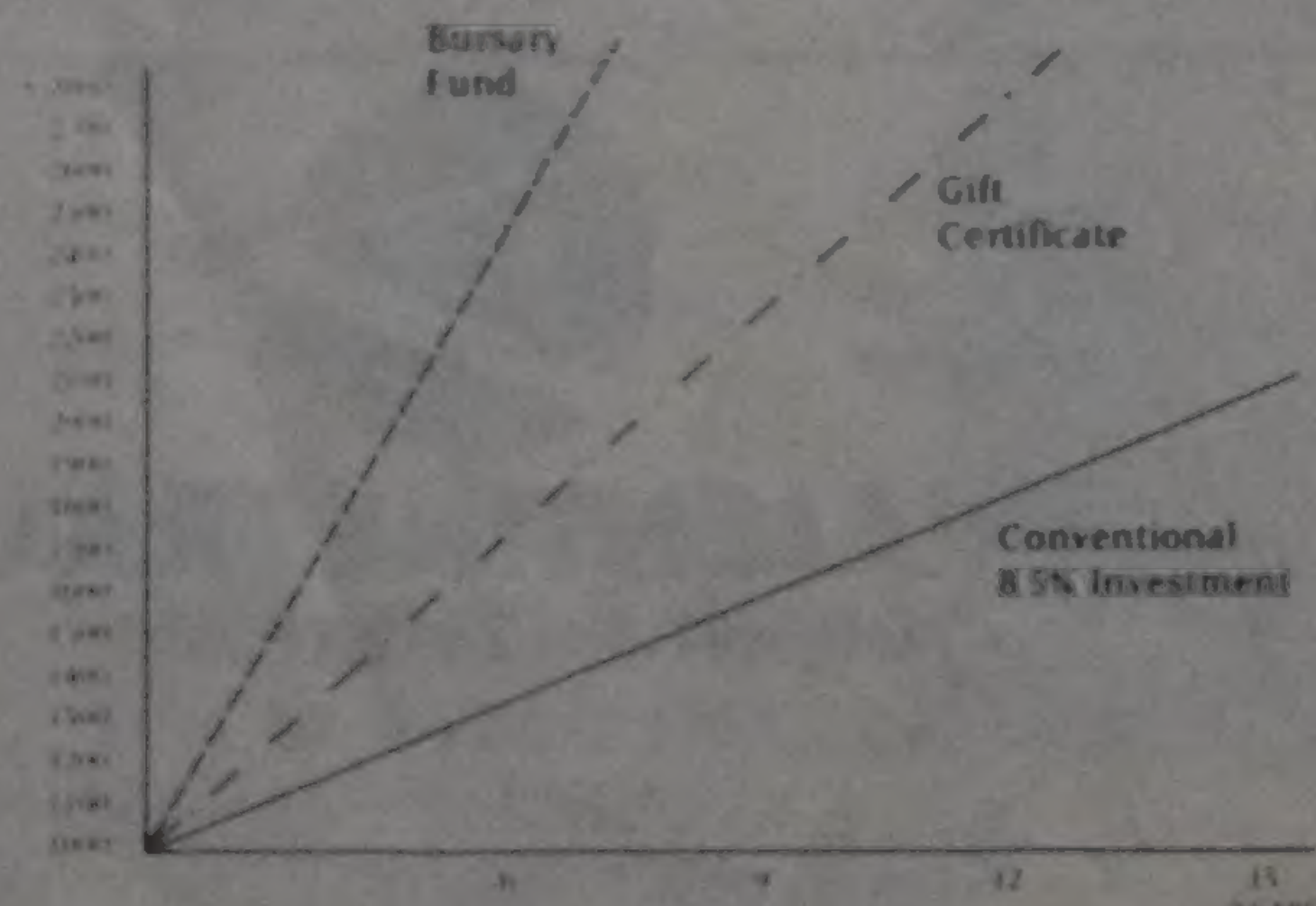


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Pastoral Pondering

Beggars for grace

Carl Schouls

In the previous columns, I told you about two men — Keesje and Oral. Two men who are quite different and have different experiences. Keesje left this life, which for him had been a rather dismal chain of events. Oral (Roberts) is gathering millions of dollars on the matter of whether and when he will leave this life. I truly believe that Keesje — shy, scared, confused and sometimes a little bit naughty — has entered into the glory of the Lord. Why do I say that? Because Keesje, with all his wrong theology and his hang-ups, was a beggar for grace. I trust that Oral, too, is a beggar for grace. I know he is a beggar for money. Keesje and Oral — two men whose names make no sense being linked together. Are they representative of a great number of people in the church? I don't think so. There are not many people who go to the extremes of either. There are not many who claim to receive direct revelations from God. Neither are there many, in the church, who are as stumped by the gospel as Keesje was.

Sunshine on a blind man

Keesje did not know how to handle the promises of the gospel. Keesje saw only his own sin — real and imagined. He was the product of a theological background of which he had retained only certain truths, which, although precious, had become strangling, icy fingers around his heart because they had been pried loose from other truths. Those truths — a rich and forgiving God and a merciful Saviour, had been so thoroughly obscured by Keesje and his fears that he simply could no longer see them. But they were still there! Does the sun stop shining on the blind man? It wasn't that Keesje did not believe. It wasn't that Keesje did not pray. He did. But he did not dare to say that it was going to be "well with my soul." He wanted to — he did not dare.

That was sin on his part. I tried to tell him that. But there is a fine line between pressing home the claims (and the promises) of the gospel and coercing someone into saying what he cannot say. It takes grace and wisdom to distinguish in spiritual matters. I'm not sure I always have these gifts. I do know that not many people have this kind of problem. A good thing! Yet, sometimes I wonder ... are all these "Christians" Christians? Should they be Keesjes? No ... but doesn't anyone struggle anymore? Doesn't anyone have the post-Peniel limp anymore?

As I ponder these things, it seems to me that there is something beautiful in the tragedy of Keesje. I'm not sure what it is. I know I don't want to be like he was. Is the beauty that the sovereignty of grace is sparkingly displayed here? Remember, Keesje did not resist; he was just afraid to accept. Or is that, too, resistance? Words fail to bring across the spiritual dimension to this story. Words often fail me in trying to express the greatness of the grace of my Lord.

Creeks and inlets

It seems that Oral does not have this problem. He has "The Word." Amazing how many of these people get "words" — of wisdom, of insight, of healing, even of prophecy. And I, simple product of a Dutch immigrant church and of a Reformed (sober!) seminary training — I get no words like that at all. I have to keep digging into my Bible. I have to wrestle with Greek and Hebrew lexicons. I have to sweat over a little green notebook until 10 little pages are filled and then I have to go and preach from that! Nothing dramatic ever happens in our worship services. A few weeks ago I saw a young lady who had tears in her eyes. Then again, there are a lot of colds going around! And yet "Far back, through creeks and inlets making/ Comes silent, flooding in, the main." (And I thought Grade 11 memory work was a pain!) Is it not in these quiet, ordinary ways that God works to gather His church? No, I don't want to limit Him and say He cannot do it in ways as spectacular as that day in Jerusalem. But I do believe, with all my heart, that God's way is not as is being currently proclaimed in Tulsa, Oklahoma.

A lot of people do not go for the excesses of Oral Roberts. That is good! But a lot of people are being taken in by the hoopla of evangelicalism. That is bad. It is particularly bad when such people should know so much better because they have been exposed to the full orb of biblical truth known as "Calvinism."

Keesje and Oral: warnings! If you think so little of the grace of God, you rob yourself of so much joy. That is the one side. The other side? I don't know Oral personally. I may not pass judgment. I won't say that he is a swindler. But I do think that if we let go of the objective truth of the revealed will of God, we end up with problems. I really hope Oral is not dealing with a problem that is too big for him to handle. But, I fear for him.

Carl Schouls is pastor of the Free Reformed Church of Vineland, Ontario.

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Presbyterian Comment

Robert J. Bernhardt

Handbook shows stance of church on social issues

In 1984 the Board of Congregational Life of the Presbyterian Church in Canada published a Social Action Handbook. It was a revised and updated edition of an earlier volume by the same name produced in 1977. The Handbook is a compendium of all the resolutions and actions of the Presbyterian Church's General Assembly from 1960 to the present on social action issues.

Throughout its history the Presbyterian Church in Canada has followed the practice of making regular declarations in response to current social issues. This volume reflects the scope of those areas of interest by presenting in alphabetical order the church's declarations on over 50 topics ranging from "abortion" to "victims of

crime."

Useful resource

As indicated in a brief preface the volume was intended to serve the obvious function of helping people determine where the Presbyterian Church stands on the important issues facing our society today. It was also intended to be a useful resource for individuals and/or groups who wished to study or act on specific questions. Without such a handbook it would be necessary to search painstakingly through the Acts and Proceedings of each annual General Assembly looking for the relevant material.

The Handbook, which initially on publication was over 150 pages long, was produced in a looseleaf format

to facilitate up-dating. Purchasers of the Handbook are supplied with annual additions to keep their copy current. It is a truly valuable resource for anyone who is trying to become informed about the Canadian Presbyterian perspective on contemporary issues in culture and society.

Not binding

There has always been a certain discussion about the authority of the General Assembly's declarations on social issues. Obviously they are not binding upon office bearers in the same way in which the church's doctrinal standards are. While ministers and/or church members are not bound to subscribe to every such denominational declaration, it is quite necessary for there to be a clear distinction between one's private convictions and the declared position of the denomination. For example, as a Presbyterian minister I am not at liberty to allow my personal perspective on any matter to be represented as that of the whole church.

The existence of this Handbook makes it easier for everyone in the church to stay appropriately informed on such matters.

Organized as it is, the Handbook also makes it possible to readily compare the various statements that successive Assemblies have adopted about a given topic. In some instances it is interesting to see the way in which the church's position has evolved or been reversed in successive statements.

Avoid parroting

The existence of this handbook also encourages another form of reflection. Within the Christian community we must always be concerned that declarations on contemporary issues reflect the distinctiveness of our position. Our biblical perspective needs always to be clearly identified lest we become mere parrots of unexamined popular sentiments. In an age of rapidly changing causes the church can look pathetic and silly if it tries to mount every bandwagon. The process by which

denominational declarations are prepared and reviewed means that the church is seldom able to express its viewpoint in the very heat of popular discussion. It is, therefore, important that what it does choose to say clearly expresses Christian principles and presents a perspective which will have some lasting value.

If anything, this Handbook reveals the need for the church to work harder at producing those clear statements of foundational concerns from which a variety of contemporary issues may be addressed. Undoubtedly social issues will continue to engage a considerable amount of the Presbyterian Church's time and energy in the future. If used carefully, this Handbook should help us assess what we have been doing and determine what our priorities ought to be in the future. It is not easy to resist the appeal of what is only a passing fad in order to invest in what is of truly lasting value for the future.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Korean Christians prepare for 1988 olympics

SEOUL, South Korea (WEIS) — A Christian presence will be very evident at next year's Olympic Games here. The nation's vibrant churches and Christian mission agencies are gearing up for the outreach.

More than 8,500 volunteers from 15 Korean churches and 28 evangelistic organizations tested their strategies last fall at the Tenth Asian Games which were held in Seoul. Athletes and visitors were conscious of the Christian witness.

A Christian centre in the Players' Village was a hive of activity where Christian athletes could have fellowship with other believers and where non-Christians could ask questions and receive literature. Two tennis players from a Muslim nation came one night at 10 o'clock to inquire. "After we shared the gospel with them, they left with some Arabic Bibles and some evangelistic tracts," reported C.S. Lee, national director of World Literature Crusade.

"A few days later, several

other Arab players came to the centre and were eager to get some gospel materials," continued Lee. "We gave them 60 Arabic Bibles, 550 gospel tracts and 300 cassette tapes in Arabic."

Several Chinese athletes and coaches came to the centre daily for devotions, and one coach was converted after meeting with Christian athletes.

More than 200,000 evangelistic booklets and Bibles were distributed at the warmup for the olympics. Among those providing literature and volunteer workers were the Korean Bible Society, Campus Crusade for Christ, World Literature Crusade and The Marians. An even larger gospel literature outreach is planned for the 1988 olympics.

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Fiery "Pastor Jack" heads for the Middle East

Jeff Adams

CALGARY, Alta. — At an age when most men look forward to retirement, 55-year-old Rev. Jack Hielema is facing one of the biggest challenges — and surely the most dangerous — of his life.

The fiery preacher with the thick wavy hair, who's known to friends as Pastor Jack, has accepted a job as director of studies for the Middle East Reformed Fellowship training centre in Cyprus.

He and his wife Alice have rented out their Calgary home, stored most of their belongings, said good-bye to their children and members of their former Maranatha Christian Reformed Church (CRC) congregation, and moved halfway round the world.

Hielema is in charge of teaching Christians born in the Middle East to become evangelists.

Restricted environment

Only a small fraction of Middle East residents are Christian, and many face distrust and persecution in their Islam-dominated communities. Several nations have either banned or placed restrictions on Christian missionaries.

In this stifling environment, Hielema said the Christians that remain feel cut off from their mainstream church. One congregation in Beirut has seen its membership fall from 7,000 to 700 during the last few years of civil war.

Backed by the Orthodox Presbyterian and Reformed Presbyterian Churches, with additional support from a growing number of congregations in the CRC, Reformed Church of America and Presbyterian Church of America, the Middle East Reformed Fellowship (MERF) hopes to revitalize and expand

the Christian church in the Middle East.

Its Cyprus-based radio (not associated with the Back to God Hour) broadcasts several times a week and has sparked interest among thousands of committed Christians and potential believers.

"We get many letters telling us of the pain and isolation they feel in their love for Christ," said Hielema, during a recent interview before leaving Calgary.

Direct contact needed

The radio broadcasts are valuable but direct contact is also important. Thus, MERF is training missionaries at its strategically located headquarters in Cyprus, less than an hour's flight time from several national capitals.

MERF began in 1971 when three young Christians started holding a Bible study fellowship in Beirut. Their group grew and eventually

began sponsoring lectures and seminars. War in Beirut began in 1975, forcing most MERF members to scatter, but they pulled things together again in 1984.

This time MERF has adopted an "indigenous approach," training Middle East residents rather than bringing in foreign missionaries, because home-grown believers already know the local language and culture and are bound to have a greater impact on their own countrymen.

"If you're not an Egyptian among Egyptians you can hardly reach out to them," Hielema explained.

Other reasons exist to rely on local people to spread the word: there are no costs to transport them, and they're less likely than a foreigner to attract criticism from non-believers and governments.

"We want to establish local contacts — people in the local churches — without causing divisions in their communities," said Hank Verhoeff, MERF's western Canadian development director, and a member of Emmanuel CRC in Calgary.

This low-key approach by MERF also accounts for the name of its training centre. It could've been called an academy of Christian studies, but Hielema said the direct reference to Christianity would've antagonized angry Muslims.

The fellowship has already organized at least 18 Bible study groups in Egypt plus several more in Lebanon, Syria and Cyprus. It has trained five evangelists for Egypt and is getting involved in some local deaconal work.

Hielema will soon be conducting evangelism seminars in Egypt, Syria, Jordan and Lebanon — parts of the world where life can end violently. Asked whether he fears for his safety, Hielema shrugged off the question.

He'll be back on this



Rev. Jack Hielema

continent from March to May to drum up financial help for MERF in the United States. About 25 Christian Reformed churches in Canada have already pledged support for the fellowship. Support groups are also underway in The Netherlands, England, South Africa and Australia.

Hielema, who has served congregations in Forest, Ont., and Victoria, B.C., as well as Holland, is seeking a recommendation from Synod this year that MERF become a designated cause for support from all CR churches and their members. Classis Alberta South is already providing \$5 per family through its quotas.

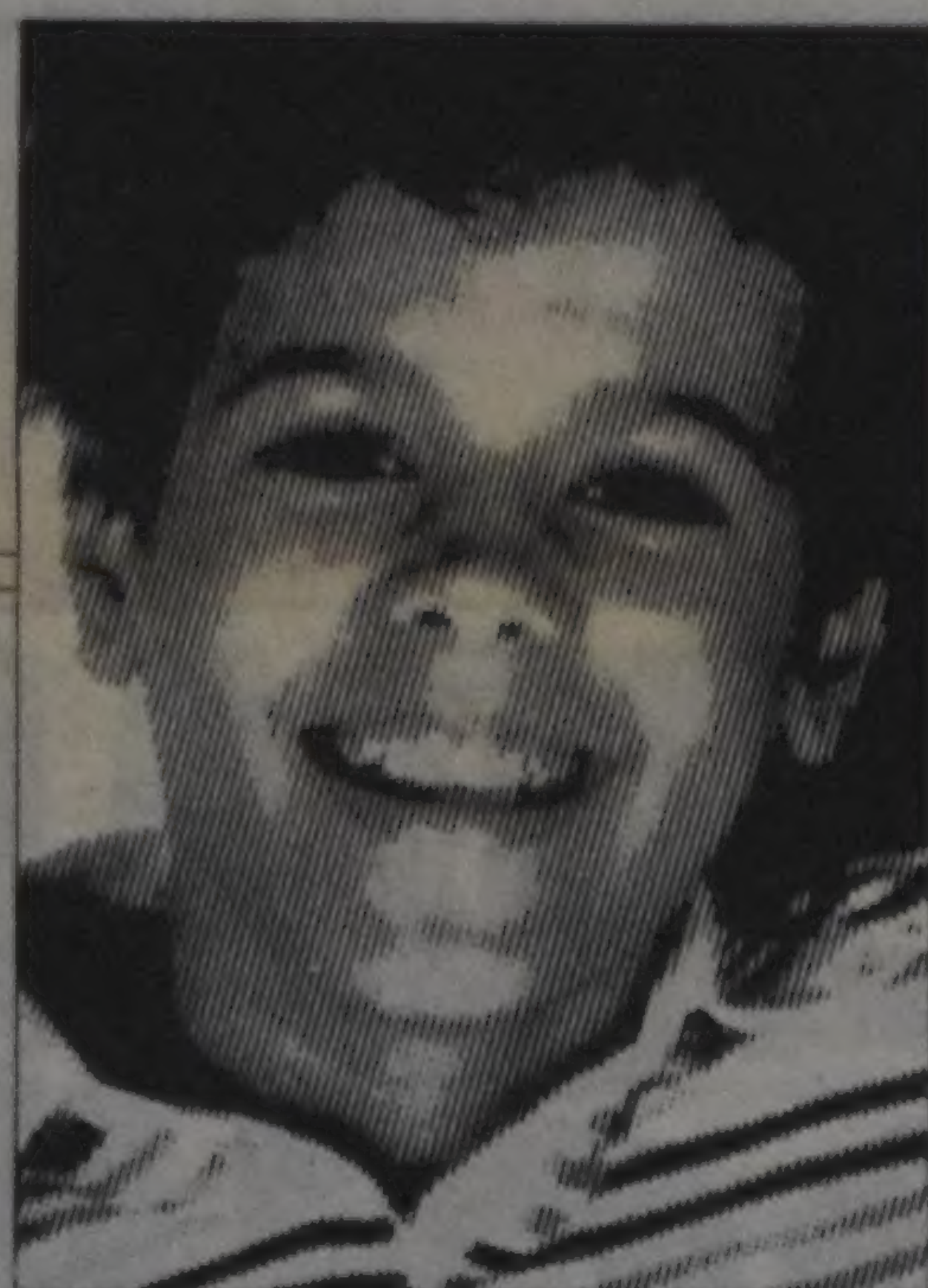
"Canada has been the most progressive and assertive in its financial support so far," he said.

Several Christian businessmen have volunteered to pay Hielema's \$25,000-a-year salary. He also needs help with his travel costs, which will be hefty during the next year while he splits time between mission work in the Middle East and publicity efforts in North America.

MERF's overall fundraising plans in Canada this year call for \$153,000 from the West, mostly from British Columbia and Alberta, plus another \$140,000 from Ontario.

"We will probably never meet the budget, but strong support is growing for this organization," Hielema said.

"Why in the world I'm doing this at this time in my life? Because it's what the Lord wants."



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... just think of them.**

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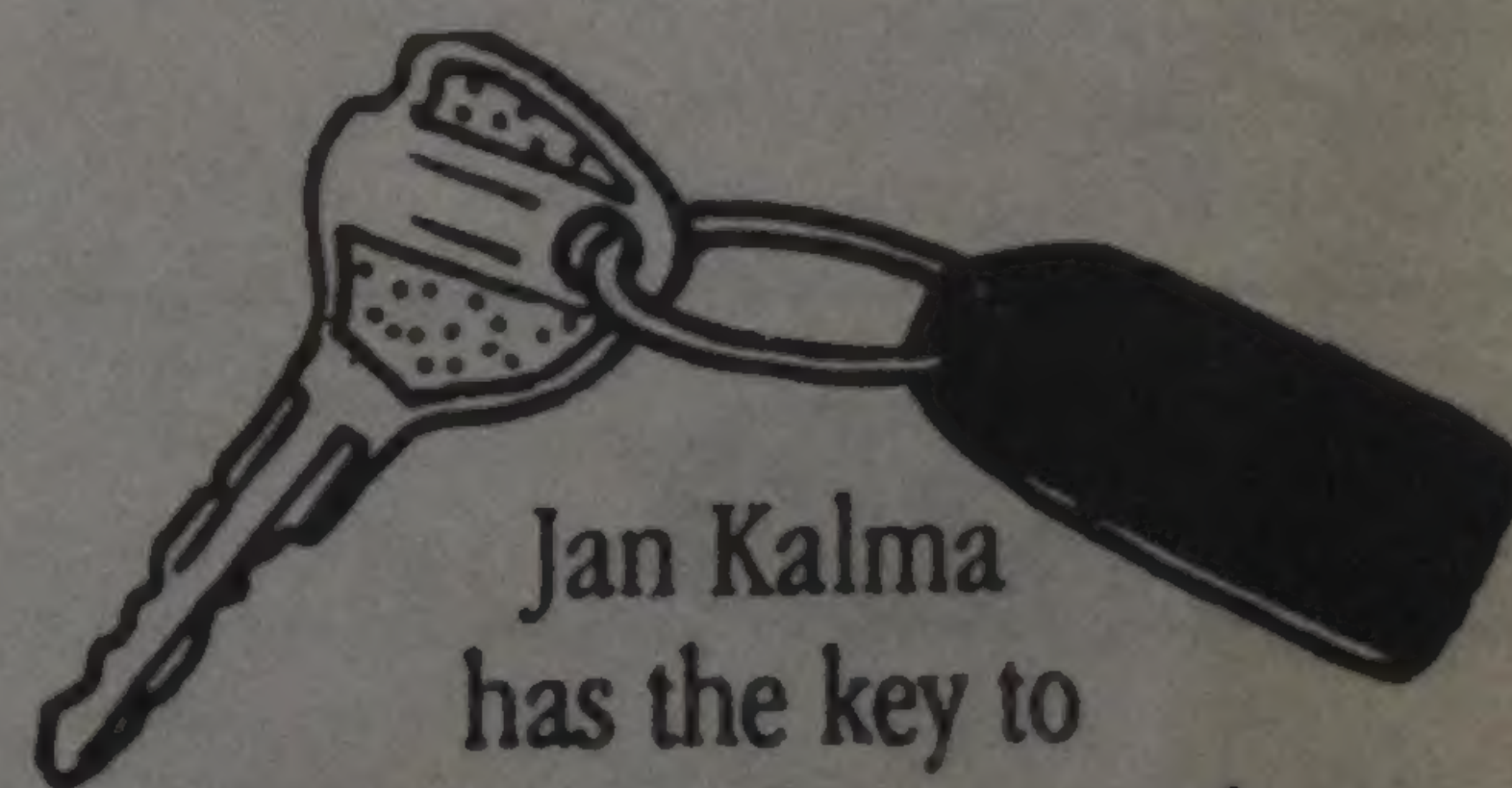
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Entertainment

The Assault

Stan de Jong

Rated PG (Dutch with English sub-titles)

Winner of the Golden Globe Award, Best Foreign Film and Oscar nominee for best foreign film.

Stars Derek de Lint, Marc van Uchelen, Monique van de Ven, John Kraaykamp.

Based on *De Aanslag*, a novel by Harry Mulisch.

Screenplay by Gerard Soeteman

Directed by Fons Rademacher

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

Cinema summaries

Marian Van Til

Children of a lesser god

Rated AA

Stars William Hurt, Marlee Matlin, Piper Laurie

Directed by Randa Haines

What would life be like if you were profoundly, solitarily deaf?

A storm blows your shutters open during the night, cold rain rushes in, but you sleep through it, oblivious to the shutters' rhythmic banging. When you swim, you part the water and watch it roll off you in utter silence. A friend revels in a Bach concerto as you can only watch the turntable spin.

You never knew your mother's voice (nor your own). As a child you were locked in your silent world unable to communicate your most basic needs. You were intelligent but so dependent — that made people question your mental ability, call you "retarded." And why couldn't you be a good little girl instead of a trouble maker; why didn't you *like* people, let them like you?

You tried so hard to belong, but no one seemed to notice. You even let the boys use you because that's the one thing you knew you could be good at without verbal communication. You suffered isolation and hurt, over and over, were treated like some sub-standard human being, like some child of a lesser god — a god who hadn't quite got the knack of creating a perfect specimen.

Then James Leeds, an unorthodox, extraordinarily gifted teacher starts teaching at the school for the deaf where you clean toilets and empty wastebaskets. He longs to help you, to teach you to speak, but you resist. You can't survive hurt even one more time.

★★★★

Such is the setting of this excellent, poignant film. It tenderly but clearheadedly explores the world of the deaf and makes us re-examine our prejudices towards human beings we so easily consider to be less than whole.

Marlee Matlin, a deaf woman with little or no previous acting experience, is superb as Sara, the film's central female character. William Hurt's portrayal of the strong but sensitive teacher is powerful and moving. The deaf students who take on roles as the students in the film are a delight. (They happen to be Canadians — the film was shot in New Brunswick masquerading as New England.)

This is a film that needs to be seen by young people's groups and discussed among family members, because not even Christians are exempt from subtle attitudes which assume that the "handicapped" are "children of a lesser god."

Winter 1944/1945 in occupied Holland. A quiet residential street in Haarlem. Much of Europe is already liberated, but the Dutch endure their most horrific time of the war.

Several pistol shots break the stillness of the wintry night. Behind thick, closed curtains the soupkitchen-fed, still-hungry people extinguish candles and listen intently.

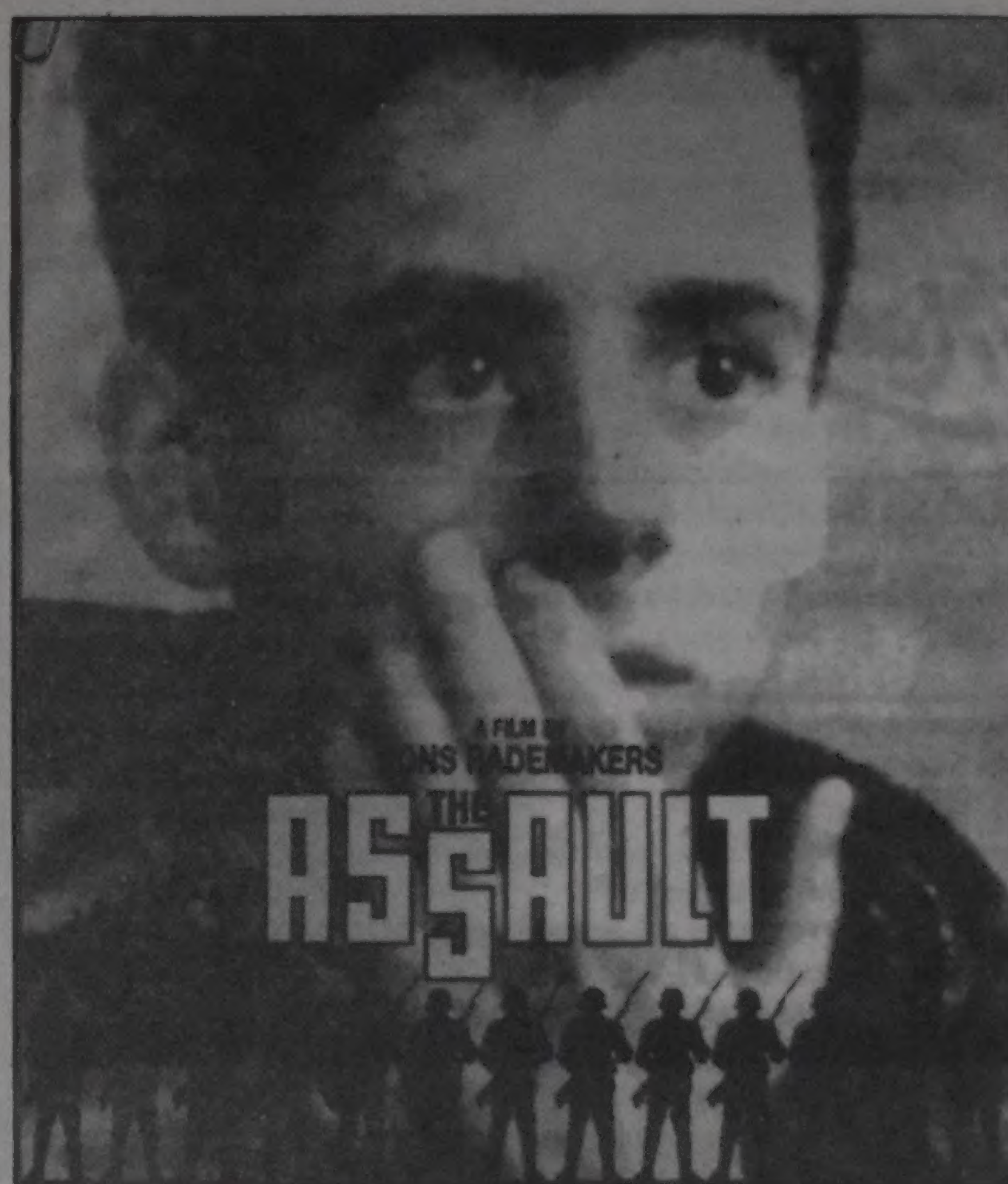
Father and mother Steenwijk are playing a game with sons Peter and Anton when they hear the shots from close range. The eldest, Peter, is impatient. He takes a peek into the street and sees a body lying in the snow, next to a fallen bike. He realizes he's looking at the body of Mr. Ploeg, an "NSB-er", a well-known Nazi collaborator in Haarlem.

A family betrayed

Father Steenwijk, trying to keep the war out of his home, sits frozen in his chair, remote and formal. Anton, the 12-year-old looks at his family with wide uncomprehending eyes. Mother Steenwijk is fearful, urging Peter to be careful. But Peter cannot believe what he sees. Their next-door neighbours run out into the snow and move the body and bike down the street in front of the Steenwijk house.

Sensing great danger, Peter rushes out not heeding his mother's cries. He enters the street and tries to remove the heavy body away from their house. But it's too late. The police and the Germans are already closing in. Peter picks up Ploeg's pistol and flees into the house of their neighbours. White with rage, he finds the man and the woman, raises the weapon and demands to know why they moved the body in front of his home. He never hears their answer: he's shot that instant by a prowling Nazi.

The Gestapo enters the Steenwijk home. Soldiers roughly grab Anton and his parents and drag them outside into the cold. Anton is separated from his parents and thrown into the cab of a German truck. Sitting next to the massive, uniformed driver,



his dark eyes flitting here and there, he absorbs the horror that goes on outside, leaving an indelible imprint on his sub-conscious mind. His home is torched by the Germans and burns to the ground. Then, his parents are executed, along with other suspects, in reprisal for the murder of Ploeg.

Little Anton is then taken to a jail in Heemstede where a Dutch policeman sees to it that he's put in a cell with Truus, a female resistance worker. In the darkness he cannot quite see her face. She asks the boy to come closer so they can sit together and keep warm. Then she notices how young he is and she wraps him in her arms. They talk. She's wounded and blood from her body trickles onto Anton's face.

The next day, Anton is taken to Amsterdam and united with an uncle. The war will soon be over. Eventually, he will become a successful, middle-class doctor/anesthetist in modern-day Holland. But he cannot forget that awful day in Haarlem and the circumstances surrounding the Ploeg murder. The war's agonies do not leave him. The assault is ongoing... the occupation life-long...

★★★★

Gripping foundation
One might think the horror

of that wintry night in Haarlem is enough material for this film. Instead, Rademacher uses this gripping sequence of events, shot in deep blue-black and stark close-ups, as the movie's foundation.

"Clearly, this is novelistic material, and screenwriter Gerard Soeteman has done an exemplary job of charting a cinematic course into psychological terrain," said Rick Groen of *The Globe and Mail*.

"Dutch director Fons Rademacher, asked to sustain the plot through 40 years and us over two and one-half hours, has devised a slow-paced but perfectly crafted rhythm, each scene suffused with purpose and intelligence. In fact, his style beautifully reflects the substance. For the camera-work, like the protagonist, gradually opens up, moving from the one to the many, the troubled man to the afflicted nation, until that claustrophobic beginning achieves its polar opposite in a stunning final shot — an eerie aerial view of a milling crowd during an anti-nuclear march, a

Continued on page 24...

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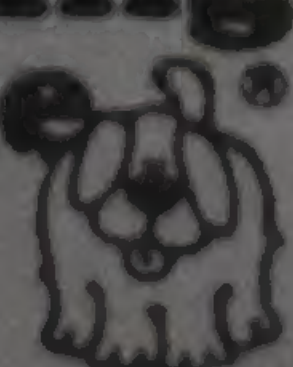
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My Dominee brother

Looking at him now
I wonder how it's possible.
I mean, how did the likes of him
become a respectable dominee?
A minister!
A wearer of the cloth!
A bearer of the Word!
He has too many spots and wrinkles for
such a holy task. Sometimes I think
he's much too human. Then, maybe it's his
humanness that makes him fit.

Our lives,
his and mine,
have intertwined
for many years.
As wombmates, from microscopic specks,
we emerged into life together.
We were like two lumps of sugar in a cup,
like thumb and forefinger, inseparable.
Of course I know him well!
He's my brother, and I'll be
the first to testify that he's
no saint!
From day one he had a crooked halo.
He used to hog the little red wagon for
himself, and when
I asked him for my turn,
found some excuse to stay busy with it.
When, without warning, he poured cold water on the wasp nest,
leaving me the unsuspecting victim of their anger,
I was sure he had the devil in him.
And to think I once imagined
dominees to be saints!

But we desanctified each other
[if we were ever sanctified] from the start.
His sins were my example, and mine were his.
Together we devised our schemes,
our follies and our crimes.
For many years — the years of youth —
Dave was Dan, and Dan was Dave,
and sight of one invariably brought brother into view.
The folks who knew us best just said, "the twins."
That that included all the other epithets
like "Stinker," "Mischief Makers," and the like
and then some others I could never mention.
When they heard that not just one, but two
would wear the cloth, they said, "How can that be!"
and so did we.

With all his spots and wrinkles,
God hung the dominee's mantle on him still.
And some day, when his task is done,
He'll take it back and hang it
on another and love the
wearer for having kept it on.
This dominee is a dominee, and will be,
because the one who builds his church decreed
that he would use him till his work
with him is all complete.

I still wonder how it's possible.
And maybe, when you look at him, so do you.
But if God chose him and ordained and blessed him,
then be sure that from this sometimes spotted
but well-loved saint will come
the fruit that blesses.
Accept him. Love him.
He's my dominee brother.

Dan Tigchelaar,
St. Catharines, Ontario

The gospel quartet *The final entry into Jerusalem*



Photo: The Christian Herald Photoguide — Jerusalem
The Golden Gate, facing the Mount of Olives, is the oldest of Jerusalem's present eight gates. It has been blocked since 1530. Jews expect it to be opened when the Messiah enters Jerusalem. This was the side of the city to which Jesus came riding on a donkey on Palm Sunday.

Wayne Brouwer

When Paul and Barnabas entered the city of Lystra on their first missionary journey, they were greeted as gods (Acts 14:8-18).

You see, there was an old legend in that part of the world which recalled a day when two of the Greek gods had come down from their home on Mt. Olympus to wander as peasants among men. Shunned and scorned from house to house because of their deceptively poor appearance, the pair finally received a welcome in the sparse surroundings of a hovel belonging to an elderly couple by the names of Philemon and Baucis. The legend closed with the gods' revelation of themselves, their judgment on that city, and the honour they gave their humble hosts — turning their hut into a temple, and appointing Philemon and Baucis as its caretaker-priests.

The folks in Lystra thought of this legend as Paul and Barnabas healed a man who had been lame from birth. Careful not to make the same mistake as their legendary ancestors, they quickly rushed out to worship these "god-

like" figures who had the power to heal.

We smile at their superstitious ways, knowing that we would never bend so easily to legends and myths. Yet in their actions is betrayed a sentiment that lies in every human heart. It is the double-sided hope and fear that we will meet our Maker face to face.

In Malachi's day the people were wondering aloud when God's glory would return to His temple. Through the prophet God announced that surely He would return (3:1), but "who can endure the day of His coming, and who can stand when He appears?" (3:2)

Malachi's prophecy, together with the realization of our hopes and fears, was fulfilled in part with Jesus' first entry into our world — "And the Word became flesh and dwelt among us, full of grace and truth; we beheld His glory, glory as of the only Son from the Father. And from His fullness we have all received, grace upon grace." (John 1:14-16)

Authentic portraits

God, in His wisdom, has

given those of us who were not privileged to be present during Jesus' years on earth a colourful mosaic of those days in the inspired gospels of Matthew, Mark, Luke and John. Each man, having a differing background and walk of life, met the Master during the course of his existence, and was commissioned by the Holy Spirit to make the reality of Jesus' life more accessible to others. The portraits they paint with words are not contradictory fables and stories, made up to please a particular audience, but authentic recounts of "the greatest story ever told" in four-part harmony.

As we approach Palm Sunday, during this season of Lent, let's look together at a single event recorded by all the gospels, and bring to light the uniqueness of each voice in its telling. Surveying Jesus' final entry into Jerusalem, we will perhaps be brought face to face with the hopes and fears we talked of earlier. With the crowds in Jerusalem we will stand while Jesus enters, and see the presence of God visibly brought home to our own cities and lives.

(Next week: *The final entry described by Matthew*)

Wayne Brouwer is pastor of First Christian Reformed Church of London, Ontario.

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Long-range mercy for Africa (7)

The CRC in Sierra Leone

Calvin Seerveld

Calvin Seerveld, professor of aesthetics at the Institute for Christian Studies, was invited by the Christian Extension Services (CES) field workers of the CRWRC and CRC World Missions in Sierra Leone to lead their annual Spiritual Conference in the capital of Freetown during October. Afterwards, he and his wife were invited to visit either the Kuranko team at work (inland up North) or the Krim team (coastal work in the South) for a good week. (Final instalment)

"I didn't know Reformed evangelism was so complicated." Well, it is. The good news of redemption, from a biblically Reformed perspective, is as wide as God's creation. And if the church did massive, concerted Reformed evangelism in Washington, D.C., or Ottawa, we would find out, it seems to me, that the complications are not restricted to Sierra Leone.

For at least one day every month in up-country Sierra Leone, the national CES evangelists, the literacy team, health workers, helpers, whoever can be spared, take pick ax and shovels and go to the spot where with Norm Baker they form a Christian(!) road gang. They are trying to grade the jutting rocks and holes of beaten path into a road linking villages, so transportation will be possible for the market Norm has interested several villages in beginning together.

That monthly act demonstrates, I believe, the kind of integrated, shared life of love for one and all. It illustrates the biblically Reformed seriousness that moves the CRC presence in Sierra Leone, because those "roads" are going to need repair after every torrential rainy season for as long as the earth lasts. We mean to be in there pitching together in the dirt as fellow believers.

Integration of life not information

That is what so deeply impressed us on the field in Sierra Leone. *The Sierra Leonen CES mission workers ARE integrated.* Their life and witness depend on it! And my fervent hope is that our large bureaucracy now in place back home not make a mistake of thinking its task would be to "manage" or "insure" the practical integration of our biblically persuaded, Reformed world-and-life-vision with deeds, and slip into defining integration to mean "streamlining information" for accountability and "planning done by hierarchical decision-making after receiving inputs."

We as a church, in any of our churchy activities, need to pray to be saved from such a "corporate mentality" that can quietly, like radiation, infect the most well-intentioned Christian efforts.

I now ask God for a miracle.



Photo: Calvin Seerveld
CES worker Jan Disselkoen

I'd like to see the CRWRC and CRWM double-backed board of directors and large superboard of the CRC fuse — as in a vision Ezekiel might have had — into a little band of poorly-clad servants agonizing on their knees in prayer for the hard-pressed families of mission workers struggling in the fields of harvest.

There was a time when being missionary was a life-long calling, and not something like a Peace Corps stint. There was a time when mission workers did not need to fill out monthly reports ("How many adults and children attended Bible stories this week?" "What percentage of babies died this month?" "Did you meet your objectives of people expected to pass the exam?" and so on). Such reporting can be needlessly frustrating when you are trying long-range to decide whether even to dispense medicine in such and such a village, when you want to write the catechism people study, not report on their marks.

And I think I saw how distressing it can be on the field if the home-office feels itself compelled to think too narrowly in terms of getting church organizations in place, period, baptize and move on,

because in your report to Synod you have to cite numbers of successes rather than tell stories of heartbreak. I began to wonder how fussy we need to be in checking up on (semi-annual) "progress."

Projects or mission?

For years, I remember, people used to say, "All the money we have spent on Indian missions in southwest U.S.A. — no results!" But suddenly in 1982 there is a Classis Red Mesa represented at Synod. Classis Red Mesa did not come as the result of a two-week Crusade. It came because our church was faithful for a generation, and God blessed our often myopic efforts. Again, because we were on location in Africa we have been moved now to pray harder that ways be found to do things in orderly fashion and to ascertain on faithfulness without hurting sensitive, committed people in bureaucratic short circuits.

The crux of the policy decision, I think, is this: does the CRC go with its highly-dedicated, carefully-selected, professionally-trained mission workers "to bring Christ" to a culture as a "project," with limited goals and quantifiable results, or go with a commitment "for life," with the unoverseeable implications of Reformed evangelism beyond Sunday services, for two, three or more generations? Uncertainty or doublemindedness on this fundamental vision can only confuse the supporting churches and demoralize the workers on the field.

What needs to be constantly held up before all of us, I believe, who yearn to bring the liberating Rule of Christ to the peoples of the world, is to hear from the leaders of our church agencies in mission (as William Van Tol did so well in *The Banner* of Nov. 3, 1986): hear from their lived experience on the field that our firmly-set policy of Christian mission includes road building, nurses, literacy officers, community developers, teaching teachers, and whatever an integrated team in a given culture most need to have. That is the way Reformed Christians do

mission work: raising signposts of a biblically-directed way of life so that others with changed hearts may make a godly way of life out of their tradition.

One could possibly decide just to teach reading as a transferable skill in a short-term project to help national Africans acclimatize themselves to modern methods, and that would be an honourable thing to do. One could decide to bring supplies and medicines to a foreign situation where they are desperately needed, and try to minimize the black-market profiteering that is bound to go on as a matter of course, so the goods reach more needy people, and that too would be a worthy thing to do.

But worthy projects are not Reformed evangelism, and could miss the heart of Christian mission: nurturing a Christian way of life among those who are incredulous that there is anything new under the sun. Mission work of bringing full-orbed, long-range mercy and

Sierra Leone, by the CES workers who are often literally bowled over by persecuting troubles. I have written out of thankfulness as a testimony to their faithful love for our Lord and their service on our behalf.

I have written also maybe because of the way a fully seven-months pregnant Joyce Baker quietly hugged me goodbye after having travelled for two hours to Alkalika for a fellowship supper, and now faced being driven another jolting two hours back, in low four-wheel drive, to their home in Badela.

I have written also because of the way Bert Adema said goodbye to me in Freetown, with weary determination and fire in his voice. "It's not the work that gets us down, or the difficult living conditions. What gets us down is not knowing whether we are understood and fully supported. Whatever you do, please keep praying for us."

Christian Extension Services of the CRC in Sierra Leone (illus. 4) not only needs prayer for its full-orbed, long-range, integrated program of mercy and hope for Africa. It also needs prayed money, and a reaffirmed understanding policy that this integrated CRC effort of Reformed evangelism is going to go forward on all fronts for as long as the CRC lasts, or until the Lord returns.

So that our mission in Sierra Leone does not get lost in the cracks of reorganization, take out your chequebook in this new year of 1987 and send some of your tithe marked CES, *Sierra Leone*, to the Christian Reformed World Relief Committee, 3475 Mainway, Burlington, Ontario L7M 1A9, or 2850 Kalamazoo SE, Grand Rapids Michigan 49560.



Photo: Calvin Seerveld
CES worker Angie Hoofsema

hope to Africa is not a short-term project of several years, but is a shared life. And it is "Kingdom work," not just getting people on church rolls.

To undergird

Inès and I feel greatly privileged to have seen how an integrated CRC operates in




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8

Family

The mystery of love

A true story about an adopted daughter in search of her birth mother

Ineke Brouwer-Parkesliet

"Mom, why did my mother give me up for adoption?"

I had been dozing off in my lawnchair on a Sunday afternoon and had not even noticed that my daughter and grandson had come in. I awakened instantly. We had discussed this question several times before during the past few months, but now I detected a different quality in her voice.

"You're angry with her, aren't you, Marguerite?"

She nodded silently, fighting back her tears and clutching her seven-month-old son tightly, as if afraid somebody would pull him away.

"How could my mother ever give me up?" she blurted out with a choked voice. "How could I ever give up Josh?" She started to cry silently.

I put my arms around her and held her, my own heart breaking because of her pain.

"She loved you. That's why she did it," I whispered. "It was not that she didn't want you. She had no other choice. Please, believe me."

"It's not that I don't believe you, Mom," she said, trying hard to control her voice. "But I have to hear that from her. Do you understand?"

"Yes," I said. "I do. I think I would feel the same if I had been adopted. I also believe that you have a right to know."

"I... I don't want to hurt you, Mom... I love you. You know that... but I want to find my other mother."

Now that the words were out, she waited apprehensively for my reaction. Her tear-stained eyes looked scared.

I could not reply right away. It was not what she had said that hurt so deeply, but the fear and anguish in her voice. Was she still not sure that my love for her and for our four other adopted children extended to their natural mothers as well? How often hadn't I told the children that I hoped to meet their mothers one day so I could thank them for the most precious gift a mother could give, her child?

"Darling, I love you," I finally said. "Above all I want your happiness. From the day you gave birth to Joshua I knew that you wanted to find your other mother. And I'm glad about it. I'll be with you 100 per cent. You should've known that."

Her face lit up. "I knew that... but then it was not reality. Now it is. Mom, thank you so much. I love you!"

She threw her arms around me, squashing Joshua, who protested with a wail. "Mom,"

she said softly, "even if I find my mother, my love for you will never change."

"Of course not, silly!" I smiled. "How could it? Love only grows when you share it. That's the beauty of it."

"I wonder if I look like my mother," Marguerite said longingly. "Has it never bugged you, Mom, that none of us look like you?"

Genuinely surprised I shook my head. "That has never entered my mind. It was such a great blessing to be able to adopt five lovely children that nothing else mattered."

"But your sisters in Holland look like you. Even the way they act. But no one looks like me. Only Josh a bit. When everybody told me at his birth that he was the spitting image of his Dad, I felt so hurt. But then you said that he had my mouth. You've no idea what that meant for me. You see, I always felt that I was one of a kind in the whole, wide world. I had no roots. It seemed that I had come from nowhere. Then, when you got our social histories from the Children's Aid, I learned that my mother came from a very large family and that I must have several real aunts and uncles and perhaps half-sisters and brothers. Even if the reunion with my mother would be a disaster, I still will know who I really am."

"God, let her find her mother," I prayed silently. "If I understand her need, you certainly will."

★ ★ ★ ★

And so the search began. The next day Marguerite applied for entry in the Adoption Disclosure Registry. If her mother had done the same, the Family and Children's Services would offer their assistance to bring them both together with our consent. But her mother had not.

"She must not want me," Marguerite was in tears.

"Nonsense," I said firmly.

"I'm sure that she doesn't even know about this service."

"But now the Children's Aid won't help me find her!"



Illustration by Marguerite Witvoet

"No. They can't. But go to Parentfinders. It's a voluntary organization which helps adopted children find their birth parents and vice versa. They are not listed in the phonebook, but I'll get their number somehow."

Parentfinders not only gave her the encouragement she needed, but also helpful advice and information in trying to locate her natural mother. The first thing Marguerite needed was the maiden name of her

mother, which had to be on our Adoption Order, but the order was in the possession of my husband from whom I was separated. All I remembered was that her mother had named her Debra Lee.

However, a trip to the Adoption Disclosure Registry in Toronto bore fruit: within 10 days we could pick up a copy of the Adoption Order at the courthouse in our county. When we saw the needed name in print on the official

document, we laughed and danced through the deserted corridor of the courthouse. Marguerite was very thankful that her mother's name was uncommon.

Weeks passed into months. Marguerite went from the one library in our county to another, paging through old city directories in the hope of finding her mother's family. Slowly, pieces of her background puzzle emerged but the main piece, the listing of her mother's large family more than 20 years ago, did not surface. It became obvious that although Marguerite was born in our area, her mother had not lived here.

A change came over Marguerite. Dark circles around her eyes betrayed a lack of sleep; she started to bite her fingernails, a habit she had overcome years ago. She became irritable and grabbed for cigarettes which she had not done since she became pregnant with Joshua. Her husband, Pete, and I watched with growing alarm how obsessed she became with her search. She kept bugging the Family and Children's Services for more information, which they could not give.

"I just can't take it anymore," she told Pete and me one night. "I know for sure that I have an uncle near by, and just because I can't prove it, Parentfinders won't call him. I know I am close, but my hands are tied."

The next day came the great break-through. Our two youngest children and I were just having supper, when Marguerite called, crying and laughing at the same time.

"Mom, my mother wanted me!!! The Children's Aid just called. They found a letter from my mother, written 20 years ago. She wanted me back if I hadn't been adopted! She wanted me! She wanted me! Now they are willing to locate her for me!"

All I could think of was how God understands our need and always acts in time. I could have hugged complete strangers because of this wonderful news.

★ ★ ★ ★

The next day Marguerite called again. "Mom, we almost have her... Parentfinders is calling some people on my list... they can't get hold of that uncle, but they will try the others. Now they know that my mother wanted me, they can do that!"

My other daughter and I drove right over. The door opened before we had reached the last step.

Continued on page 16...

REINDERS

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This my son who was lost is found

Nancy Moore
I was nearly 18 and in my last year of high school when I found I was pregnant. My boyfriend wanted nothing more to do with me. What was I to do?

No one else knew of the situation and I felt there was no one I could tell, there was no one to turn to. The baby was born only a couple of weeks before I entered nurses training, and I could not cope alone; the only solution seemed to be to have the baby put up for adoption.

He was a healthy boy, but the joy of birth was not for me. I was allowed only a brief glimpse of him, and then my son was gone forever. I can't describe the hurt accompanying that experience. I had given up a part of me. In a very real sense, the child was dead as far as I was concerned, and a deep, deep grief was there. I spoke of this with no one.

I often felt this was a major factor in bringing me into a personal commitment to Christ, which took place only a few months later. I knew forgiveness from my sins and became a new creature in Christ. I now had someone to



Photo: Courtesy Nancy Moore
Tom Rye with wife JoAnne and sons Josh and Troy surrounded by his adoptive parents Glen and Nita and sisters Kathy, Barb and Nancy.

carry my grief, and from this time forward I knew I was never really alone.

Unusual phone call
It was in the middle of a busy day recently that the phone rang. The pleasant voice of a social worker asked me questions which left me feeling numb. She told me my son, now 27, was wanting to get in touch with me. Would I allow this?

I agreed to exchange letters, for I knew I couldn't appear to reject him a second time. But I was afraid. Afraid of the past coming to light. Afraid of hurting my husband who was still unaware of all this. We would write indirectly through the social worker.

My world during the next few days was in a turmoil. Outwardly things seemed normal. I spent much time in

praising and thanking the Lord for all His blessings and asking Him to keep control of the situation. I longed to share Christ with my son, but what sort of man had he become? Would he accept this? I was also torn between not wanting to hurt my husband for not telling him years ago, and not wishing to hide this from him.

My husband and I were very close and had had a very unusual courtship. At university, we had been good friends in the Christian Fellowship group when he was over from England to study for a year. When I later visited England he proposed to me "out of the blue" three days before I left. It had not seemed possible to share these events then or in the intervening years. We had had 20 very good years of marriage and two lovely teenagers. Was this now to be placed at risk?

Letter from my son

That first letter from my son

background and would like to have contact with me if I wanted this.

When I answered, I tried to express my thankfulness to God to see the way Tom had been given a good home with loving parents to care for him. This was something I'd prayed for over the years. I shared with him especially from Psalm 139, how God had known him, had formed him, and that he wasn't a mistake in the Lord's eyes. And how good it was that through this experience God had brought me into a personal walk with Him so I could look back and thank Him for all that had happened. I said that I couldn't continue to correspond though, as I didn't want to hurt my husband and hoped he would understand.

After some days, I realized that the Lord was asking me to tell my husband the whole story. As I told the story, my fears of hurting him were clearly groundless as he only had loving concern for me and for the hurt and burden I had carried alone for all those years.

I was now able to write directly to Tom and soon had a letter in reply which brought tears of joy — Tom was a Christian too. To see all the Lord was bringing together after all these years, all the answers to my prayers, it was almost more than I could handle. I was truly overwhelmed by joy!

I gave myself and the situation into the Lord's hands, and He gave me a beautiful and deep love towards my son whom I'd never dared to allow myself to really love before.

The words of Isaiah 54:2 came to me later: "Enlarge the limits of your home, spread wide the curtains of your tent." How true — now I had not only my son, but a daughter-in-law and two grandchildren as well! The Lord gives; poured forth, shaken down and running over.

Tom came after an eternity of a few days. He was now married and had two small children. I could sense right away that he was a kind and caring man and was concerned not to interfere in my life. But he did want to know something about his

Happy reunion
Other letters and phone calls followed, and some weeks later that which I had never dreamed possible came true. Tom, his wife, and family came to visit us. I found my son to be a



Photo: Courtesy Nancy Moore
Nancy Moore with Tom (left) and husband Eric (right).

gentle, loving man who had the qualities I so valued in my other children.

What a reunion. What joy and oneness the Lord gave all of us. "For this son of mine which was dead is alive, he who was lost is found, let the celebrations begin."

They did, and we all felt at ease with one another and enjoyed a wonderful week of friendship and fun together. Tom was able to call and reassure his parents that all had gone well and I was able to thank them for their care of Tom over the years and for sharing him with us. We are both blessed by our ties to him.

Overwhelmed by joy

I can only look back and thank God that abortion was

not offered to me as an alternative, otherwise this story would have a very different ending. In looking back over all the years, I have no feelings of regret, but only of praise and thanksgiving to the Lord for all He allowed me to go through. With it, He moulded and made my life what He wanted it to be, as long as I yielded to Him.

It has been an experience of joy — "joy unspeakable and full of glory!" — to see the wonderful things the Lord has done. He has truly given me the oil of joy instead of mourning, and a garment of praise for a spirit of heaviness — and God will be praised for what He has done. (Isaiah 61:30)

Nancy Moore lives with her husband in Toronto, Ontario. Reprinted with permission from the Pentecostal Testimony.


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The mystery of love

...continued from page 14.

"We have her...."
Marguerite sobbed, embracing Pete and us all at the same time. "Parent finders talked to her. She's fine... and she's married and has a daughter and her husband knows about me! I can call her in 10 minutes. She needs some time to digest the news."

Exactly 10 minutes later Marguerite disappeared with the telephone into the bedroom, closing the door behind her. Pete, my daughter, Annemarie, and I crawled down on the floor with our ears to the door. We were not going to miss a thing of this precious conversation!

We heard Marguerite dial a number and then her voice, breaking with emotion: "Mom, this is Debera Lee, your long-lost daughter."

It was too much for us. We all started to cry. Joy, thankfulness and relief flooded our hearts. Much later, when Marguerite was still on the phone, we opened the door a bit, then some more, until we pushed it wide open and joined in the conversation. I indicated to Marguerite that I wanted to speak to her mother.

"Mom, my Mom wants to talk to you," she said, handing the phone to me. It sounded very natural. I had always known that she had two moms.

"Thank you for your beautiful daughter," I said to the other mom. "You can be proud of her."

"Thank you for loving her so much and helping her find me," the voice at the other end of the line said. "I just can't believe it yet."

I tried to imagine what it must be like to have your daughter back after 23 years of longing for her and to become an instant grandmother of a 16-month-old boy. It was beyond my comprehension.

The next day we drove the three hours to

Marguerite's family. On the way Marguerite bought a dozen long-stemmed red roses for her mother. On the card she wrote: "Mom, thank you for the gift of life. With all my love, your daughter Marguerite Debera Lee."

When we arrived at the house, we waited in the car, giving Marguerite and her mother the opportunity to be reunited in privacy. Several minutes later she called us in, and the next moment we two mothers were hugging and holding each other, both whispering with tears of gratitude: "Thank you so much for your daughter."

We talked for hours,

Marguerite and her Mom sitting close to each other on the couch. I smiled when I saw the resemblance between them. Marguerite had found her roots.

"Mom, why did you give me up for adoption?"

This time her other mother answered the question, and we listened to her story of grief, anguish and loneliness of being an unwed mother. We learned of her love for her baby girl whom she had wanted to keep so much but could not. Her struggle to sign the adoption papers, the deep depression that followed and her desperate longing to find her again.

"I never stopped praying for you and for our reunion," she said. "Then, when I became a Christian a few years ago, I knew that some day I would see you again and I knew, too, that you were in good hands and deeply loved."

Not only did Marguerite find her other mother, but also a caring step-father and half-sister and loving grandparents, uncles, aunts and cousins.

Since that eventful day, now a year ago, Marguerite and her other family have met at irregular intervals. Marguerite and her mother call each other often by telephone and are still in the process of learning to know each other better.

There have been difficulties, misunderstandings and even hurts. Although of the same blood, Marguerite has a different background from her mother and in some ways another set of values. Twenty-three years of not knowing each other cannot be bridged overnight, but the effort is being made, and showing results. This summer Marguerite hopes to be the maid-of-honour at her step-sister's wedding and she is delighted with that prospect. They both like each other and get along well.

Having had no grandparents in this country, Marguerite is very fond of her mother's parents, who have taken her into their hearts as well. I am very glad for her that she has an additional family that loves her, since practically all of our close relatives are living in Holland.

A few months ago Marguerite wrote me a touching note in which she told me how much she loved me and that I would always remain her real mother.

I had never been afraid that this would change. There is no fear in love and love never fails.

Ineke Brouwer-Parlevliet is a long-time writer for Calvinist Contact and a member of its Editorial Committee. She and her family live in Niagara Falls, Ontario.

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| <p>Births \$22.00 Marriages & Engagements. \$25.00 Anniversaries..... \$30.00 Obituaries..... \$30.00 Notes of thanks..... \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.</p> | <p>BENTON-STREUTKER: Mr. and Mrs. Robert Benton and Mr. John Streutker are pleased to announce the forthcoming marriage of their children: REBECCA MAE and ANDREW HENRY. The wedding will take place, the Lord willing, on Mar. 21, at 5:30 p.m. in the Maranatha CRC, Woodstock. Rev. P. De Haan officiating.</p> <p>BUIKEMA-VANHALTEREN: Mr. and Mrs. W.H. Buikema of Rexdale, Ont., are pleased to announce the forthcoming marriage of their daughter JOANNE ELISABETH to ART, son of Mr. and Mrs. A. VanHalteren of Richmond Hill, Ont. The ceremony will take place, the Lord willing, on Saturday, Apr. 4, 1987, at 2 p.m., in the Second Chr. Ref. Church of Toronto. Rev. G. Martin officiating. Future address: 183 Duncan Rd., Richmond Hill, ON L4C 6J5</p> <p>VANDERMEULEN-VANDERKOOY: Mr. and Mrs. Jacob VanderMeulen of Stirling, Ont., wish to announce the forthcoming marriage of their son, EARL JOHN to SHARON ANN VanderKooy, daughter of Mr. and Mrs. W. VanderKooy. The ceremony will take place, D.V., on the 11th day of April 1987, at 4:30 p.m. in Westminster United Church, Belleville, Ont. Future address: R.R.#5, Belleville, ON K8N 4Z5</p> <p>VAN ECK-KUIPERS: Mr. and Mrs. Jack and Teunie Van Eck of Waterdown and Mr. and Mrs. Ted and Alice Kuipers of Aylmer, are happy to announce the wedding of their children DIANNA and WILFRED. This celebration of love will take place, the Lord willing, on Saturday, Apr. 4, 1987, at 2 p.m. in the Dundas, Ont. Calvin Chr. Ref. Church. Rev. R. Stienstra officiating. Future address: 42 Wellington St., Aylmer, ON N5H 1H2</p> | <p>Aalten Frankford 1932 March 31 1987 "And he (Daniel) prayed three times a day, just as he always had, giving thanks to his God." (Dan. 6:10b) With thankfulness to the Lord for all the years He has given them together, we would like to share with you our joy on the occasion of the 55th wedding anniversary of our parents, grandparents and great-grandparents. GERHARD WILLEM and ALEIDA HOFTYZER (nee Veldhuis) May the Lord continue to bless and keep them. Love and congratulations from your children: Bert & Margaret Hoftzyer — Belleville, Ont. Ralph & Elly Hoftzyer — Moorefield, Ont. John Hoftzyer — Frankford, Ont. Dora & Hilbert De Boer — Clifford, Ont. Wim & Wilma Hoftzyer — Belleville, Ont. Joanne & Orvis Scott — Gallup, New Mexico, USA Alida & Albert Dreise — Dundas, Ont. Gerard & Lilly Hoftzyer — Frankford, Ont. Albert & Tina Hoftzyer — Frankford, Ont. 29 grandchildren and 10 great-grandchildren. Home address: R.R.#1, Frankford, ON K0K 2C0</p> <p>1952 March 26 1987 We rejoice in God's goodness as we celebrate the 35th wedding anniversary of our parents and grandparents. WALTER and ROSE PIERSMA "Blessed are all who fear the Lord, who walk in His ways." (Psalm 128:1) Betty & Cor Adema; David — Georgetown Harry & Hilda Piersma; Michael, Kristina, Jeffrey, Carolyn — Port Perry Stan & Jane Piersma; Jennifer, Cara — Oshawa Alice & John Daling; Jason, Russell, Alison, Elizabeth, Katherine — Peterborough Evelyn & Dick Zandstra; Carey, Rosalee, Derek — Trenton Roy Piersma — at home Home address: R.R.#2, Newcastle, ON L0A 1H0</p> <p>1937 April 7 1987 With much thanksgiving and praise we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents. SIMON and JOHANNA PRINS (nee Radstaak) With love and prayers to keep them for many more years, the Lord willing. Blessings from your family: Dave & Ellen Prins, Joel — Modesto, Calif. Bill & Dore Prins, Kenton & Tina Trever, Julie — Ft. Saskatchewan, Alta. Liz & Jack Veerstra, Shane, Chad, Jeremy, Lee — Ft. Saskatchewan, Alta. Kathy & Jeff Fogwell, Michael, Daniel — Calgary, Alta. Ron & Leslie Prins — Ft. Saskatchewan, Alta. Great granddaughters: Alanna & Sarah Prins (Kenton & Tina) — Ft. Saskatchewan, Alta. Open house Apr. 11, 1987, First Chr. Ref. Church, Edmonton, 10936-96 St. 2-5 p.m. Home address: 6327 149 Ave., Edmonton, AB T5A 1W1</p> | <p>Guelph Drayton 1962 March 31 1987 On Mar. 31, 1987, we hope to celebrate, the Lord willing, the 25th wedding anniversary of our parents, HERB and SHIRLEY SCHOLTEN (nee Hogeterp) May the Lord continue to bless them and be near them always. With love from your children and grandchild: Jay Neil & Theresa; Amanda Herman Rhonda & Dave (boyfriend) Home address: R.R.#1, Moorefield, ON N0G 2K0</p> <p>1957 1987 On March 30, the Lord willing, we hope to celebrate the 30th anniversary of our parents. HENK and LIENEKE SNELTJES (nee Hoekman) It is our prayer that God will bless them for many more years to come. With love: Jennifer — Belleville Harriet & Rob Frankruyter; Alaina — Brampton Marion — Whitby Ron — Guelph University Home address: R.R.#1, Cherry Valley, ON K0K 1P0</p> <p>Naaldwijk Mississauga 1947 March 19 1987 With thanks to the Lord, we joyfully announce the 40th anniversary of our parents and grandparents. WILLEM and CHRISTINA VAN DUYN (nee Boers) With wishes for God's blessings, our love: Art & Gean — Mississauga Mary & Cor Mulder — Mississauga William & Dorothy; William III, Timothy — Milton Anne & James Winter; Christina — Newmarket Home address: 3178 Plum Tree Cr., Mississauga, ON L5N 4X3 On Mar. 27, 1987, the Lord willing, we hope to celebrate the 40th wedding anniversary of our parents and grandparents. GERRIT and HANNA VAN LOCHEM (nee Wensink) Happy anniversary to mom and dad, opa and oma. May the Lord continue to be with you and bless you for each other and for us. Bill & Ann Van Lochem; Steven, Gregory, Richard, Ryan — Fenwick, Ont. Art & Hilda Van Lochem; Kevin, Neil — Welland, Ont. Dave & Chris Van Lochem; Matthew — Welland, Ont. Open house to be held on Friday, Mar. 27, 1987, at their home from 2-4 and 7-9 p.m. Home address: 24 Summerfield Ave., Welland, ON L3C 3E7</p> | <p>Single, attractive, professional female in her late 20s, 5' 10" tall, physically active. Seeking lasting relationship with male in his 30's, preferably in the Toronto area. Please enclose a recent photo. Reply to file #2456, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.</p> <p>Obituaries The Lord took to his eternal home our beloved brother-in-law and uncle, ADRIAN BEEKSMA at the age of 70. May the Lord strengthen Alice and the family in this time of sorrow. Mr. & Mrs. John & Hilda De Vries — St. Catharines Dear uncle of: Jack Beeksma — St. Catharines Eb Egberts-Beeksma & family — Grimsby Amy McCracken-Beeksma & family — Burlington Jim Beeksma & family — Burlington "In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you." (John 14:2) On Mar. 2, 1987, while asleep, it pleased the Lord to take home His child, our husband, father and pake ADRIAN BEEKSMA at the age of 70. Dear husband of Alice Beeksma. Loving father and grandfather of: Jack & Mary; Laura, Adam — Nigeria Clarence & Diane; Pamela, Mark, Michael — Oshawa, Ont. Harry & Jill; Brian — Owen Sound, Ont. Glenda — Oshawa, Ont. Richard — London, Ont. Dear brother of: Tetje Dotinga Jaiko Dijkstra Bernardus Beeksma Predeceased by one brother and two sisters. Funeral service was held Mar. 4, 1987, at the First Chr. Ref. Church, Owen Sound. Rev. J. Hielkema officiated. Correspondence address: 1255 4th Ave. West, Owen Sound, ON N4K 4W7</p> <p>Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info (416) 668-7911.</p> <p>Accommodation Female, Christian Reformed student attending University of Toronto in September is looking for accommodations within a 30 minute TTC ride of the downtown campus area. Please contact Linda at 1 705 432 2608</p> |
| <p>Thanks HARTMAN: Thanks to all our family and everyone who helped to make our 50th wedding anniversary an unforgettable day. Above all we thank the Lord for all His goodness shown to us. The J. Hartmans</p> | | | | |
| <p>Births FEKKES: John and Joanne praise and thank God for the precious gift of our son NICHOLAS BENJAMIN GERRIT born Feb. 17, 1987, weighing 8 lb. 14 oz. A brother for Christopher, Jaclyn and Michael. Nicholas is the 11th grandchild for Mr. and Mrs. C. Dykstra of Niagara-on-the-Lake, and the seventh grandchild for Mr. and Mrs. J. Fekkes of St. Catharines. Home address: 365 Delrex Blvd., Georgetown, ON L7G 4H6</p> <p>POT: We, Harvey and Carol, thank the Lord for the safe arrival of our second child, MATTHEW GERRIT, a brother for Justin. Matthew was born Feb. 25, 1987. He is the second grandchild for Mr. and Mrs. A. Huizinga, Smithville, and the fourth grandchild for Mr. and Mrs. G. Pot of Smithville. He is also another great-grandchild for Mrs. G. DeBruyn of Grimsby, Mrs. B. Huizinga of Grimsby and Mr. H. Moes of Diever, The Netherlands. R.R.#2, St. Ann's, ON L0R 1Y0</p> <p>TRIEMSTRA (nee Smink): "Thanks be to God for His unspeakable gift." (II Cor. 9:14) Ron and Hilma would like to announce the birth of their first child, a healthy son, NICHOLAS RINDERT, born Mar. 2, 1987, in Barrie. The sixth grandchild for Mr. and Mrs. G. Smink of Hamilton, and the first grandchild for Mr. and Mrs. J. Triemstra of Barrie. Also the first great-grandchild for Mr. and Mrs. H. Dekker of Barrie and Mrs. R. Triemstra of Brampton. And a first great-grandchild for Beppe Veerema, First, Holland. R.R.#2, Minesing ON L0L 1Y0</p> <p>VAN WYNGAARDEN: We, Nick and Trudy (nee Sonneveld) thank God for the safe arrival of our second daughter, STEPHANIE JOY, on Tuesday, Feb. 24, 1987, weighing 6 lbs. 12 oz. A little sister for Sherr. Second grandchild for Martin and Elizabeth Sonneveld of Welland. Fourth grandchild for Peter and Ann Van Wyngaarden of Wellandport. Sixth great-grandchild for Mr. P.T. Sonneveld of Holland and fourth great-grandchild for Mr. and Mrs. C. Verburg of Wellandport. Home address: 44 Abbey Rd., Welland, ON L3C 3M1</p> | <p>Anniversaries 1937 March 31 1987 With praise and thanksgiving to God, we would like to announce the 50th wedding anniversary of our parents. GERALD and GERRY EXEL with love and congratulations: Henry & Margaret Exel — Brussels, Ont. Everdine & Ken Bender — Listowel, Eric & Nikki Exel — Lucknow, Ont. Ada & Henk Haasnoot — Brussels, Ont. Anne & Jack Vader — Brussels, Ont. Gerda & Randy Roppel; Tiverton, Ont. Charley Exel — Ottawa, Ont. Frances Exel — Hanover, Ont. 22 grandchildren and five great-grandchildren. Friends are invited to an open house to be held in the Maryville Presbyterian Church, William St., Brussels, on Tuesday, Mar. 31, 2 to 5 and 7 to 9 p.m. Best wishes only, please Home address: P.O. Box 24, Brussels, ON N0G 1H0</p> <p>Personals Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established in 1967</p> | | | |
| <p>Classifieds continued on next page.</p> | | | | |

Classifieds

| Obituaries | Obituaries | Obituaries | Help Wanted | Help Wanted |
|--|--|---|---|--|
| <p>"... I shall never be defeated. My salvation and honour depend on God." (Ps. 62:5-8)</p> <p>After a short and painful struggle with cancer, the Lord relieved our dear son and brother and took him to glory.</p> <p>STEWART DE JONG</p> <p>Our comfort is in his testimony that "he loved God above all else." May this testimony continue to comfort his wife, Margaret, and their children and grandchildren. His mother Tryntje DeJong - Chesterville, Ont.</p> <p>Sietze Boonstra - Nuis, Groningen Druwe & Arnie De Jong - Raavenswaay, Gelderland</p> <p>Margaret & Anne Oosterhof - Abbotsford, B.C.</p> <p>Shirley & Tim Heegendoorn - Chilliwack, B.C.</p> <p>Diane & Stewart Laanstra - Agassiz, B.C.</p> <p>Agnis & Albert Oosterhof - Sardis, B.C.</p> <p>Wilma Lieverdink - Calgary, Alta.</p> <p>Tina & Ted Veenstra - St. Catharines, Ont.</p> <p>and many nieces and nephews.</p> <p>Feb. 26, 1987 Chesterville, Ont.</p> | <p>"Don't let your hearts be troubled. Trust in God, trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you; I will come back and take you to be with me that you also may be where I am." (John 14:1-3)</p> <p>On Mar. 7, 1987, the Lord took home our beloved husband, father, grandfather and great-grandfather.</p> <p>SIETSE KLOOSTER</p> <p>at the age of 80.</p> <p>Husband of: Popkje Klooster (nee Kuiper).</p> <p>Father of: Winnie & John Steenbergen - Aylmer</p> <p>Margaret & John Posthumus - Aylmer</p> <p>John & Corrie Klooster - Belmont</p> <p>Jack & Liz Klooster - Kitchener</p> <p>Lovingly remembered by 16 grandchildren and 10 great-grandchildren</p> <p>Home address: Apartment #1, 110 Caverly Rd., Aylmer, Ont.</p> <p>Psalm 91</p> <p>On Mar. 5, 1987, the Lord took home our very dear mother, grandmother and great-grandmother,</p> <p>GRIETJE KOOI (nee Engel)</p> <p>She was a resident of Shalom Manor, Grimsby.</p> <p>Lovingly remembered by her children:</p> <p>Ina & Fred Kuntz</p> <p>Peter & Gerda Kooi</p> <p>Ray & Tina Coleman</p> <p>10 grandchildren and nine great-grandchildren.</p> <p>The funeral service took place on Mar. 9, 1987, at the Mountainview Chr. Ref. Church, Grimsby with interment at White Chapel Memorial Gardens, Ancaster.</p> <p>Correspondence address: F. Kuntz, 20 Mississauga Valley Blvd., #1704, Mississauga, ON L5A 3S1</p> <p>The Lord took unto Himself, into His heavenly glory our dearly beloved mother, grandmother and great-grandmother,</p> <p>Mrs. ANTJE KOORNNEEF (nee Bergshoeff)</p> <p>at the age of 89 years.</p> <p>She is survived by her children:</p> <p>Arie & Carla Koornneef - Beamsville, Ont.</p> <p>Abe & Jackie Wamsteeker - Oshawa, Ont.</p> <p>George & Freda Koornneef - Lakefield, Ont.</p> <p>Harry & Nell Koopman - Stoney Creek, Ont.</p> <p>John & Joanne Koornneef - Winona, Ont.</p> <p>Pete & Bernice Koornneef - Winona, Ont.</p> <p>Art & Carol Koornneef - Beamsville, Ont.</p> <p>Bob & Judy Koornneef - Bellingham, Washington, U.S.A.</p> <p>38 grandchildren; 41 great-grandchildren.</p> <p>A funeral service was conducted by Pastor G. Veeneman on Friday, Mar. 6, 1987, at the Mountainview Chr. Ref. Church in Grimsby. Burial followed in Chapel Hill Memorial Gardens in Stoney Creek.</p> | <p>"The Lord is my shepherd." (Ps. 23:1)</p> <p>On Mar. 10, 1987, the Lord took home.</p> <p>ALEWYN STOLK</p> <p>of Whitby, Ont.</p> <p>Beloved husband of Jacoba Stolk</p> <p>Beloved father and grandfather of: Hank & Bronwen Stolk; Susan, Wendy, Christine - Peterborough</p> <p>Kees & Nancy Stolk; Steven, Jason - Whitby</p> <p>Alewyn & Janet Stolk; Richard, Jennifer - Whitby</p> <p>Jasper & Bonnie Stolk; Matthew, Tara - Whitby</p> <p>Correspondence address: 225 Hickory St., Apt. 503, Whitby, ON L1N 7L1</p> <p>"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God." (Ephesians 2:8)</p> <p>On Feb. 28, 1987, the Lord took home, to be with Him, our beloved wife, mother and grandmother,</p> <p>GERDA JOHANNATE BRINKE (nee Heideman)</p> <p>at the age of 62.</p> <p>Dear wife of Henry.</p> <p>Dear mother of:</p> <p>Helen - Vanastra</p> <p>Richard - London</p> <p>Martin - home</p> <p>Evelyn - Toronto</p> <p>Dear grandmother of: Tonya Vanastra.</p> <p>The funeral took place from the Chr. Ref. Church, Clinton, on Mar. 2, 1987. Rev. Homer Samplonius officiated.</p> <p>Home address: Box 1253, Clinton, ON N0M 1L0</p> <p>In remembrance of,</p> <p>STANLEY VANDERLEEUW</p> <p>40 Elm St., Chatham, Ontario</p> <p>Born:</p> <p>Duurswoude, Friesland, The Netherlands</p> <p>Passed away:</p> <p>St. Joseph's Hospital, Chatham</p> <p>Saturday, February 28, 1987.</p> <p>Funeral service held: First Chr. Ref. Church of Chatham. Interment: Maple Leaf Cemetery, Chatham.</p> <p>Sadly missed by:</p> <p>Johanna Vanderleeuw (nee Meyer), by the children, grandchildren and great-grandchildren.</p> <p>Psalm 23.</p> <p>229-40 Elm St., Chatham, ON N7M 6A5.</p> | <p>ECE teachers required by Christian day care centre. Apply Bayfair Day Care, Box 37, Pickering, ON L1V 2R2 or call (416) 839-1842. Marjorie Middleton</p> <p>Greenhouse help wanted in Dunnville area. Person to help in the bedding plant season. Must have clean driving record and have a "D" licence or be willing to obtain one (assistance available). Contact: Arie VanderKnyff (416) 774 4767</p> <p>Landscape construction</p> <p>Ancaster based firm offers positions to knowledgeable quality-oriented people. Wages commensurate with experience. Phone: (416) 648 4511.</p> <p>Position available for reliable person or couple for modern egg-laying operation in Port Perry area. Must be able to assume responsibility. House available. Call (416) 852-3186.</p> <p>Wanted: Dairy farm worker. Full-time job, involves milking and field work, wages negotiable. House available. Contact: Rick Boersma, Route 1, Stratton, ON P0W 1N0 or call (807) 483-5393.</p> <p>Year round employment for person on dairy farm with opportunity to attend nearby agricultural college during winter months. Room and board supplied. Tom Sikma, Norwich, Ont.; (519) 863-2096.</p> | <p>The Lighthouse: Christian Ministry Centre is seeking a long-term volunteer to help in a variety of ways and programs for a year. The individual's skills and strengths will be considered and used as much as possible. The volunteer must raise his/her own support. Contact: Cindy Dickson, The Lighthouse, 1008 Bathurst St., Toronto, ON M5R 3G7, (416) 535-6262; evenings (416) 792 0434.</p> <p>ECE graduate needed immediately for Kalar Christian Nursery School and Day Care located in Niagara Falls. Phone 416 374 2681 (days) or 935-6566 (eve and weekends) for more information</p> <p>Experienced man required to work on irrigation farm and feed lot operation in Southern Alberta. Should be mechanically inclined and be able to work with cattle and sugar beets. Good wages. Housing available. Call 403-223-8104 or 403-223-4264.</p> <p>Rehoboth CRC in Bowmanville is in need of a custodian. This is a part-time job. Phone or write: Walter DeVries, 143 King St. W., Bowmanville, ON L1C 1R6. Tel: (416) 623 7107.</p> <p>Fruit and vegetable grower in the Hamilton area has openings for boy and/or girl for general farm work and marketing. Drivers licence an asset. Room and board provided. Phone: (519) 647-2534.</p> |
| | | | <p>Opening available for trustworthy, mature person as cashier for the spring season of April, May and June. Garden and plant knowledge would be an asset but not a requirement.</p> <p>Send resume to:</p> <p>BAKKER'S GARDEN CENTRE LTD. R.R.#3, St. Catharines, ON L2R 6P9 or call (416) 934-6455 for appointment</p> | |
| | | | <p></p> <p>EARTHKEEPING</p> <p>requires a</p> <p>Co-editor</p> <p>This position involves editorial responsibilities for the Ontario section of <i>Earthkeeping</i>, a magazine on faith and agriculture, published five times per year by the Christian Farmers Federation of Alberta and Ontario. Valuable assets include journalistic skills, and an understanding of Christian action groups</p> <p>Send letter of application and resume to:</p> <p>Editorial Committee (Ontario Section) Christian Farmers Federation of Ontario 115 Woolwich St., Guelph, ON N1H 3V1</p> <p>For inquiries call:</p> <p>CFFO office (519) 837-1620 or evenings (519) 338-3214</p> <p>Deadline for applications: April 15, 1987</p> | |
| | | <p>Help Wanted</p> <p>Domestic required! To assist 76-year-old Dutch-speaking couple. Husband is a stroke patient with limited skills, wife is a heart patient. Would prefer female non-smoker, live-in, driver's licence an asset. Room and board plus salary. For information contact: Mrs. Geraldine Kegel, 250 "C" Line, Orangeville, ON L9W 2Y9; tel. (519) 941-6911 res. or (519) 941-5081 bus.</p> | | |
| | | <p>Vacations</p> <p>RICELAKE</p> <p>Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.</p> <p>Write or phone for brochure:</p> <p>Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> | | |
| | <p>Wanted</p> <p>The Fellowship CRC of Brighton, Ont., Can. is planning to build a new church in 1987. We are open to receive funds of \$5,000 or more for 5 year terms and at a rate of 8%, closed. All those interested in contributing, please contact Jack Vanderniet at (613) 475-0673 or Ralph Vanderlinde at (613) 392-1666 as soon as possible.</p> | | | |
| <p>On Saturday, Feb. 21, 1987, our Lord in His wisdom and faithfulness took to be with Himself, His child, our beloved husband, father, grandfather and great-grandfather,</p> <p>HENRY DIETERMAN</p> <p>at the age of 71.</p> <p>Beloved husband of Alice.</p> <p>Loving father and grandfather of: Trynie & Albert VanElten - Barrhead, Alta.</p> <p>Alana & Rick</p> <p>Mona & Don</p> <p>and four great-grandchildren</p> <p>Eily & Henk Vonkeman - Red Deer, Alta.</p> <p>Allan</p> <p>Amy & Trevor</p> <p>Brad</p> <p>Neil</p> <p>Bill & Robina Dieterman - Spruce Grove, Alta.</p> <p>Travis</p> <p>Jolene</p> <p>Kevin</p> <p>Wendy & Peter Brunelle - Spruce Grove, Alta.</p> <p>Lisa & Mark</p> <p>Frieda & Bert Jager - St. Albert, Alta.</p> <p>Trent</p> <p>Psalm 23.</p> <p>Home address: 84 Arlington Dr., St. Albert, AB T8N 3N8</p> | | | | |

| <h3>Summer Job Market</h3> <p>CAMBRIDGE: 19-year-old Redeemer College student seeks summer employment in Southern Ontario. I am willing to do almost anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.</p> <p>CANNINGTON: 18-year-old, University-bound student is looking for summer employment in Toronto. Have driver's licence and previous summer work experience. For more information contact Linda at 1-705-432-2508.</p> <p>CLIVE, Alberta: 19-year-old second-year college student wishes a job in Alberta. Has experience cashiering, milking cows, and some small landscaping. I enjoy working out- and indoors, and working with children (preschool to 9). In May, 1987, I will graduate from Dordt College with a two-year degree in Education-Teacher Assistant. For more information (before May 8) call 712-722-3735 or (after May 10) call 403-784-3670 and ask for Stephanie VanderWekken.</p> | <h3>Summer Job Market</h3> <p>COBOURG, Ont.: I am a third-year student at Calvin College. My major is sociology with a social work concentrate. I would like to find a summer job, preferably in the field I am studying. I should be home on Mar. 27 for a week. Please write me at Judy Rhebergen, R.R.#5, Cobourg, ON K9A 4J8; phone (416) 372-4149.</p> <p>EDMONTON: Third year history major from The King's College is seeking employment for May 1 to Sept. 1. I have a wide range of experience from coast to coast from Katimavik to SWIM, from farming to cooking. Interested? Phone Allan Groen at (403) 424-0234. Willing to relocate.</p> | <h3>Summer Job Market</h3> <p>STRATHROY: I am a 16½-year-old girl going into Grade 11 and would like summer employment. Will do almost anything. Write Joanne Jurjens, 412 Carrie St., Strathroy, ON N7G 3E2 or call 519-245-5618.</p> <p>TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience. Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2P7 (902) 895-7597.</p> | <h3>Teachers</h3> <p>BELLEVILLE: Belleville District Chr. School invites applications for the position of a combination junior/special education teacher. First year teachers are encouraged to submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.</p> <p>BOWMANVILLE: Durham Christian High School expects to have 2½ teaching positions available for the 1987/88 school year. We invite applications in the area of math, French, instrumental music and special education to apply. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.</p> | <h3>Teachers</h3> <p>BRAMPTON: John Knox Chr. School invites applications for an opening in the intermediate grades for the 1987/1988 school year. Openings for primary and junior grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.</p> <p>BRESLAU: Woodland Christian High School invites applications for 3 positions commencing Sept. 1987. English and Geography (Major teaching areas), choir, girl's P.E./health (minor teaching areas). Qualified applicants reply to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0</p> | | | | | | | | | | |
|---|--|--|--|---|--|--|--|--|-------------------|--|--|--|--|--|
| <div style="float: right; width: 20%; text-align: center;"> </div> <div style="clear: both;"></div> <p>Providing Christian education for 500 of God's children in the heart of the beautiful Fraser Valley, invites applications from qualified teachers for the following possible openings for September, 1987:</p> | | | | | | | | | | | | | | |
| <table border="0" style="width: 100%;"> <tr> <th colspan="2" style="text-align: left;">SECONDARY PRINCIPALSHIP SECONDARY</th> </tr> <tr> <td style="vertical-align: top;"> <ul style="list-style-type: none"> • Learning Assistance • ability to teach additional subjects a definite asset </td> <td></td> </tr> <tr> <th colspan="2" style="text-align: left;">ELEMENTARY</th> </tr> <tr> <td style="vertical-align: top;"> <ul style="list-style-type: none"> • Primary — Grade 2 or 3 • Intermediate — Grade 4 or 6 • Possible assistant principal position </td> <td></td> </tr> </table> <p style="text-align: center;">Send applications, resume and references to:</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> Henry Contant, Principal Abbotsford Chr. Elementary Box 175, Abbotsford, BC V2S 4N8 (604) 859-5167 </td> <td style="width: 50%; vertical-align: top;"> John Messelink, Principal Abbotsford Chr. Secondary Box 157, Abbotsford, BC V2S 4N8 (604) 859-5528 </td> </tr> </table> <p style="text-align: center;">OR</p> | | | | | SECONDARY PRINCIPALSHIP SECONDARY | | <ul style="list-style-type: none"> • Learning Assistance • ability to teach additional subjects a definite asset | | ELEMENTARY | | <ul style="list-style-type: none"> • Primary — Grade 2 or 3 • Intermediate — Grade 4 or 6 • Possible assistant principal position | | Henry Contant, Principal Abbotsford Chr. Elementary Box 175, Abbotsford, BC V2S 4N8 (604) 859-5167 | John Messelink, Principal Abbotsford Chr. Secondary Box 157, Abbotsford, BC V2S 4N8 (604) 859-5528 |
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| Henry Contant, Principal Abbotsford Chr. Elementary Box 175, Abbotsford, BC V2S 4N8 (604) 859-5167 | John Messelink, Principal Abbotsford Chr. Secondary Box 157, Abbotsford, BC V2S 4N8 (604) 859-5528 | | | | | | | | | | | | | |
| <h2 style="text-align: center;">EDMONTON CHRISTIAN SCHOOLS</h2> <p>Our system is now inviting inquiries and applications for teaching positions for the 1987-1988 school year</p> <p>Possible teaching positions open in:</p> <p style="text-align: center;">Elementary Intermediate Junior High Senior High and Curriculum Co-ordinator</p> <p>The four schools in our system have a diversified teaching staff, teaching students from Grade K-12, with the added services of a curriculum co-ordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth. Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:</p> <p style="text-align: right;">H.P. Vlisscher 14345 McQueen Road Edmonton, Alberta T5N 3L5 Telephone: (403) 455-8515</p> | | | | | | | | | | | | | | |
| <h2 style="text-align: center;">Calgary Christian Schools</h2> <p style="text-align: center;">invite inquiries and applications for</p> <p style="text-align: center;">administrative (principal) and teaching positions in elementary grades (possibly Grades 2, 3, 4, 6)</p> <p style="text-align: center;">and secondary specializations (possibly French, language arts, biology, chemistry, music, home economics)</p> <p>Two schools are operated by the Calgary Society for Christian Education — the South School (K-5) presently has 44 students and the West School (K-12) has 321 students.</p> <p style="text-align: center;">Please send inquiries, resumes and applications to:</p> <p style="text-align: center;">Jack Vandenberg c/o 2839 49th St. S.W., Calgary, AB T3E 3X9 School: (403) 242-2838 Home: (403) 242-5993</p> | | | | | | | | | | | | | | |

Providing Christian education for 500 of God's children in the heart of the beautiful Fraser Valley, invites applications from qualified teachers for the following possible openings for September, 1987:

| SECONDARY PRINCIPALSHIP SECONDARY | |
|--|--|
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Send applications, resume and references to:

| | |
|--|--|
| Henry Contant, Principal Abbotsford Chr. Elementary Box 175, Abbotsford, BC V2S 4N8 (604) 859-5167 | John Messelink, Principal Abbotsford Chr. Secondary Box 157, Abbotsford, BC V2S 4N8 (604) 859-5528 |
|--|--|

OR

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1987-1988 school year

Possible teaching positions open in:

**Elementary
Intermediate
Junior High
Senior High
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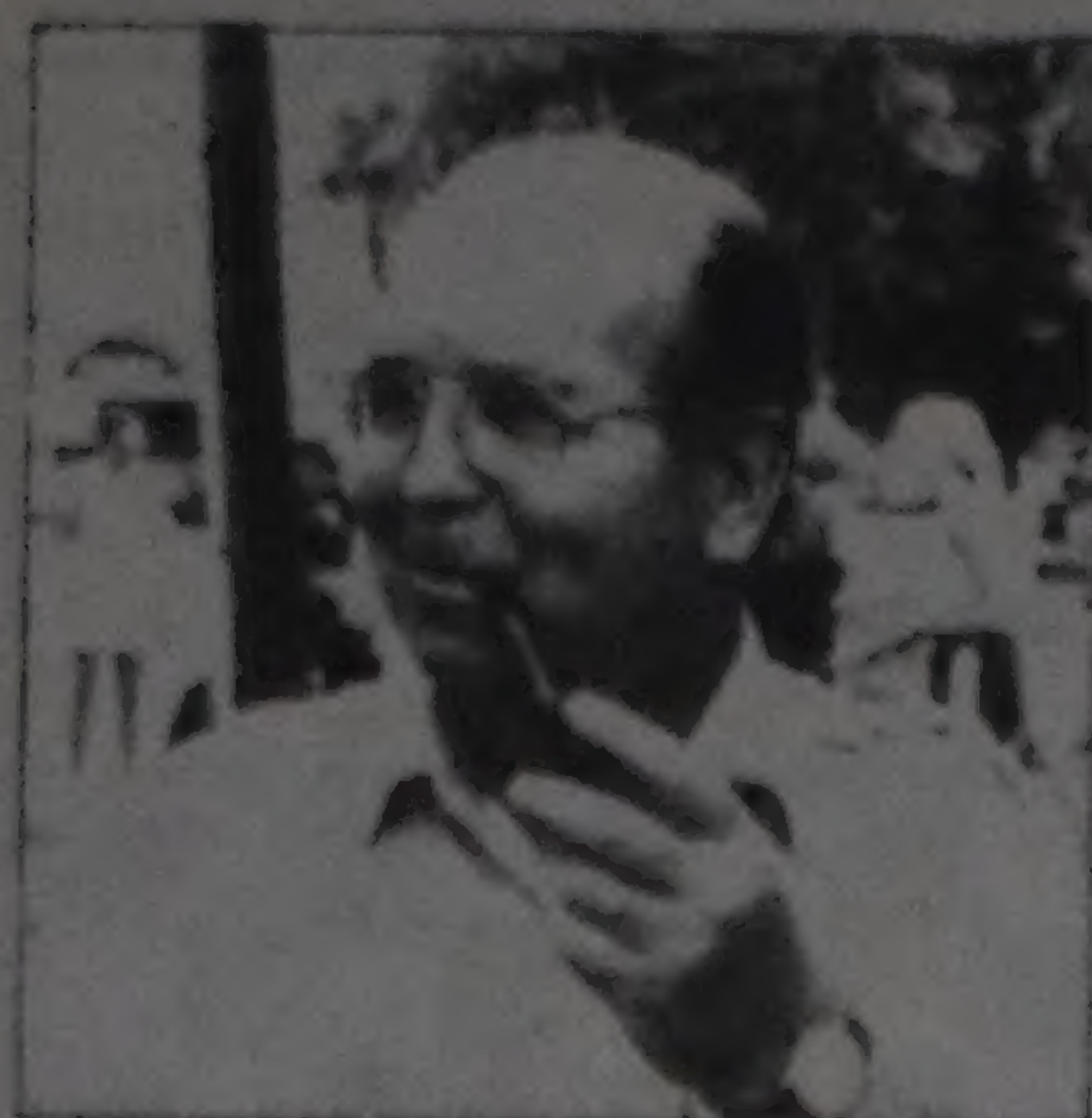
Jack Vandenberg
 c/o 2839 49th St. S.W., Calgary, AB T3E 3X9
 School: (403) 242-2838
 Home: (403) 242-5993

Classifieds/Events

| Teachers | Teachers | Teachers | Teachers | Teachers | | | | |
|---|--|--|--|---|---|--|--|--|
| <p>BRANTFORD: Brantford Christian School invites applications for a full-time Grade 7 & 8 teaching position for the 1987/1988 school year. Please send letter of application and resume to: Mr. Chris Vander Veen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4 or call (519) 752 0433 (school), (519) 752 4100 (home).</p> <p>BURLINGTON: Trinity Chr. School may have possible openings in the senior and primary grades. Preference will be given to experienced teachers who can teach French. Please send letters of application and resume to: J.J. Oussoren, Principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.</p> <p>CALGARY: Calgary Chr. School, in Calgary, Alta., is seeking a principal for the 1987-88 school year. This established modern facility has a total enrolment of 385 students (E.C.S. through Grade 12), and a staff of 21. Candidates should have a minimum of three years prior experience as principal. The successful candidate must be able to demonstrate a vision for Christian education through superior leadership, communication, administrative and organizational skills. Depending on the candidate and circumstances, longer contract terms may be possible. Interested candidates should send their resume to Hessel Kielstra, at 3815 16th St. S.E., Calgary, AB T2G 4W5 and/or phone (403) 264 5740.</p> <p>COBOURG: Part-time French teacher needed for Sept., 1987. Must be experienced, and committed to the goals of the school. Will be teaching Grades 1-8, small classes, three mornings per week. Please call Henry Lise, Principal, at 372-8766, or send resume to: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8.</p> <p>DUNCAN, B.C.: Duncan Chr. School invites applications for intermediate and primary teaching positions for the school year 1987/88. Opening for a junior secondary English position may also occur. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For enquiries phone: (604) 746-5341.</p> <p>DUNDAS: Calvin Chr. School invites applications for one definite and one possible opening in the junior and intermediate areas. Please send your letters of inquiry to: Mr. Jack Zondag, Principal, 542 Ofield Rd., N., R.R.#2, Dundas, ON L9H 5E2; tel. (416) 627-1411.</p> <p>FRUITLAND: John Knox Memorial Chr. School has 2 openings — one at Kindergarten level and one for Grade 7 (70% or 100%). For more information and application forms contact: Julius de Jager, Principal, Fruitland John Knox Memorial Chr. School, Box 27, Fruitland, ON L0R 1L0; tel: (416) 643-2460.</p> <p>GEORGETOWN: Georgetown District Chr. School invites applications for possible teaching positions at the primary level, junior level and intermediate level for the 1987/1988 school year. Preference will be given to applicants qualified to teach music and phys. ed. at the junior and intermediate level. Please send letters of application and resume to Mr. George Petrusma, Principal, Georgetown District Chr. School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (res.)</p> | <p>HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one primary and one intermediate with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call (604) 845-7736 (school).</p> <p>LANGLEY, B.C.: The Langley Christian School invites applications for the 1987/88 school year. Possible openings exist at the K, Grade 1 and lower and upper intermediate levels. Please send letter of application and complete resume to: Mr. Ken Smit, Principal, Langley Chr. School, 21789 50th Ave., Langley, B.C. V3A 3T2. Phone: (604) 533-2222.</p> <p>LONDON: London District Christian Secondary School has an opening for a French teaching position and a possible Bible teaching position for the 1987-88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.</p> <p>LUCKNOW: The Lucknow and District Chr. School invites applications for a full-time Grade one and two teaching position. Applications will also be received for teacher/administrator and part-time special education positions. Please send all letters of application to: Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.</p> <p>MEDICINE HAT: Growing Inter-denominational Christian school solicits applications for a social/science or social/language position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).</p> | <p>NEWMARKET: The Holland Marsh District Chr. School invites applications for a ½-time teaching position for the 1987/1988 school year. Duties will include teaching core subjects in Grades 4 & 7. There will also be a possible opening in the primary grades. Please send applications and resume to the principal: Mr. H. Vandervécht, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701.</p> <p>OSHAWA, Ont.: Immanuel Chr. School invites applications for two teaching positions in K-8. Ability to teach French, music, or computer would be an asset. Send application and resume to: Immanuel Chr. School, Principal, 849 Rossland Rd. West, Oshawa, ON L1H 7K4.</p> <p>OTTAWA: Ottawa Chr. School invites applications for 2 openings at the intermediate level starting Sept. 1987. Some knowledge of French, music and computer would be an asset. New graduates are also welcome to apply. Send resume to: Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; tel: (613) 722-5836.</p> <p>ST. CATHARINES: Beacon Christian High School has two possible openings in math, science (biology and chemistry) and choral music for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: 416-937-7411.</p> <p>ST. CATHARINES: Calvin Memorial Chr. School is inviting applications for a possible full-time or part-time music teaching position in the elementary grades. Please send your letter of application and resume to Miss T. Westertep, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3. (416) 937-6302.</p> | <p>ST. THOMAS: Ebenezer Christian School invites applications for possible teaching positions in the primary grades:</p> <p>Grade 1 Kindergarten and music combinations</p> <p>Send letters of inquiry or resumes to Mr. T. De Koter, Principal, 77 Fairview Ave., St. Thomas, ON N5R 4X7.</p> <p>SARNIA: Sarnia Chr. School invites applications for a teaching position in the primary division. In addition, there may be possible openings at other grade levels. Please send letters of application to: Mr. P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 344 4962.</p> <p>SMITHVILLE: The Smithville District Chr. High School invites applications for a possible teaching position made up of a combination of social science courses and guidance. Please send letters of application, resumes and references to: Mr. M.B. Strooboscher, Principal, Smithville District Chr. High School, P.O. Box 310, Smithville, ON L0R 2A0.</p> <p>STRATFORD: Stratford and District Interdenominational Chr. School is in need of a teaching principal. Send resume to: Mrs. J. Streutker, R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5075.</p> <p>SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in kindergarten and Grade 4 for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.</p> <p>TABER: The Taber Chr. School is in need of three teachers for the elementary level. Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the lo-o-ong sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4550 (school) or 223-2258 (home).</p> | <p>TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1987/88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.</p> <p>VANCOUVER: Vancouver Chr. Elementary School has a possible intermediate grade opening. Send inquiries to Mr. Ron Donkersloot, Principal, Vancouver Chr. School, 5621 Killarney St., Vancouver, B.C. V5R 3W4; (604) 435-3113.</p> <p>VICTORIA, B.C.: Pacific Chr. School, Victoria, B.C., invites applications for instrumental music 8-12. Suitably qualified applicants are invited to send correspondence to: Wm. A. Van Dyke, Principal, 671 Agnes St., Victoria, B.C. V8Z 2E7; phone: (604) 479-4532.</p> <p>WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? Wallaceburg Chr. School announces possible openings for a Grade 1/2 and 5/6. Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.</p> <p>WELLANDPORT: Wellandport Chr. School invites applications for possible openings for the 1987/1988 school year. French, 30% position and principal's relief, 60%. Direct inquiries to: Mr. William Thies, R.R.#1, Wellandport, Ont. or call (416) 386-6272.</p> <p>WOODSTOCK: The John Knox Chr. School will have a Grade 1 opening, also a possible opening in Grade 5 or 7 for the 1987/1988 school year. Applications and complete resumes may be sent to John Knox Chr. School, R. Vander Ploeg, Principal, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8.</p> | | | | |
| Events | | | | | | | | |
| <div><div><div><div><div><div>Immanuel Christian School</div><div>Oshawa, Ont.</div><div>invites applications for the position of</div><div>TEACHING PRINCIPAL</div><div>Grades K-8.</div><div>Please send applications and resumes to:</div><div>Immanuel Christian School, Principal</div><div>849 Rossland Rd., West, Oshawa, ON L1H 7K4</div></div></div></div></div></div> | | | | | <div><div><div><div><div>Lacombe Christian School</div><div>is seeking a</div><div>principal</div><div>(some teaching)</div><div>for the 1987-88 school year.</div><div>We are a CSI school, 256 pupils, K-9. Only experienced need apply.</div><div>Contact:</div><div>Dwight Moodle</div><div>c/o L.C.S., Box 1749, Lacombe, AB T0C 1S0</div><div>Tel: (403) 782-6531</div></div></div></div></div> | | | |

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| <div><div><div><div><div>Immanuel Christian School</div><div>Lethbridge, Alberta</div><div>invites letters of inquiry and application for possible openings in the following areas, for the 1987-88 school term.</div><div><div>• elementary — Grade 2</div><div>• music (choral & instrumental) Jr. and Sr. high</div><div>• French — Jr. and Sr. high</div><div>• English/phys. ed. — Jr. and Sr. high</div></div><div>Forward all correspondence to:</div><div>Mr. H. Konynenbelt, Principal</div><div>802 - 6th Ave. N., Lethbridge, AB T1H 0S1</div><div>or tel. (403) 327-4223 (school)</div><div>(403) 328-7195 (home)</div></div></div></div></div> | <div><div><div><div><div>SPRINGFEST '87</div><div>at</div><div>Redeemer College</div><div>777 Highway 53 East, Ancaster, Ontario</div><div>Saturday, April 4, 1987</div><div>9:00 a.m. to 4:30 p.m.</div><div>All Grade 12 and Grade 13 students invited to attend</div><div><div>★ Special music by popular singing group "The Remnants"</div><div>★ All star volleyball tournament</div><div>★ Redeemer College Choir</div><div>★ Theatre arts presentation</div><div>★ Free Friday night accommodation available in residences*</div><div>★ Free lunch provided</div><div>★ And much more!</div></div><div>For more information call (416) 648-2131</div><div>* Please call to register</div></div></div></div></div> |
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Dutch



Kommentaar met een knipoog

Herman de Jong

Ik ben een bevoorrecht iemand. Ik mag de Heer dienen als verhaaltjesschrijver en organist. Met mijn beperkte capaciteiten probeer ik deze bezigheden zo goed mogelijk te doen, wetende dat ik nooit een Anne de Vries of Feike Asma zal worden.

Natuurlijk kan ik van de kunst niet leven. Ik ben genooddaakt door de week ook nog iets anders te doen. Ik was vroeger bij het onderwijs, maar toen mijn leerlingen met een Gronings accent gingen praten, had ik het wel bekeken. Ruimte maken voor Calvin College

graduates. Ik werd stoffeerder. Hebt u soms ook het gevoel dat u uw hele leven niets anders deed dan ruimte maken?

Na mijn stoffeerdiersloopbaan werkte ik voor Salem. Dat vond ik ook wel fijn werk en ik leerde er met mensen omgaan. In mijn stoffeerdierswerkplaatsje

praatte ik wel eens tot de stoelen maar die spraken nooit terug, behalve als ik een hele rits lelijke woorden zei; dan kraakten er vaak een paar veren.

Echt, als stoffeerder of schoenmaker verlies je contact met je medemensen. Je komt niet meer in aanraking met hun aardigheden en eigenaardigheden. Je voelt het publiek rondom je niet meer aan. Het is daarom wel

Sprekken op gemeentevergaderingen

geboden dat deze mensen zoveel mogelijk bij het kerkewerk betrokken worden om deze eenzaamheid te doorbreken.

Dat deed mijn kerkeraad inderdaad. Hij moet maar es ouderling worden, dachten ze. Hij wordt een echte kluizenaar, bemoeit zich nergens mee. Maar ouderling werd ik niet. De kerkleden zagen me liever achter in de kerk spelen dan voor in de kerk knikkebollen.

Geen aandacht

Tjonge, wat heb ik em vaak zitten knippen als ik voor Salem naar een gemeentevergadering moest. Toen pas ben ik dominees gaan waarderen. Zo'n vergadering zit je aan te staren alsof ze willen zeggen: "Komt er nou nog wat of komt er niks!"

Vaak zijn er enige dames die achter hun hand tegen een buurdame fluisteren en zich niets van je speech aantrekken. Dat leidt af. Want terwijl ik naar de best-passende Engelse woorden zit te zoeken — u zult al wel begrepen hebben dat ik nog in het Hollands denk — begint mijn brein zich bezig te houden met wat die dames daar achter hun vlezig handjes fluisteren. "Wat een lelijkerd hè, meid?" "Moet je die as es zien op zijn vest." "Zijn vrouw

werkt zeker, want zijn schoenen zijn niet gepoetst!" Ik hoor het ze zeggen.

Dan zijn er wel altijd een paar mannen die beginnen te gapen, en in tegenstelling met het gefluister der dames — meestal niet achter de hand. Ze gapen van: Ik wou dat je gauw ophield, ik wou wel eens naar bed. Dan zijn er mannen die persé een andere kant opkijken. Je bestaat eenvoudig niet voor hen. Ze bladeren nog eens door de budgetpapieren die de penningmeester net vol gloed verdedigd heeft. Ze hadden dit of dat nog willen vragen, maar er zijn altijd zoveel anderen met de mond vooraan.

Zwaar van tong

Ik heb em vaak zitten knippen. Vooral gedurende het eerste jaar. Van nature ben ik als Mozes: zwaar van tong. Daar komt nog bij dat mijn wieg in het Groningerland stond en daar zeggen de mensen geen twee woorden als ze het met één kunnen doen.

U kent toch het verhaal van de Groninger boerenknecht die met een prachtige nieuwe fiets naar de boerderij kwam 's morgens om vijf uur? Tegen tienenzegt de boer tegen de knecht: "Haarm, hest ook ja 'n nieuwe fietse." Harm knikt.

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De doper

"Alleen de Christus kan alles redden."
Toorop

Heraut, zo machtig in je haren mantel, je bracht de boodschap van een grote Koning: "bekeert u, want het Godsrijk is nabij, de bijl ligt aan de wortel van de boom en hij, die oogsten zal, zoekt naar uw vrucht!" —

ik zag je, staande in het grauwe water van de Jordaan; je doopte hen die kwamen in diep verlangen naar het rijk van God, totdat die Ene kwam en je begreep: dit is de Heer op wie ik heb gewacht ...

de Christus, die wij liefst dicht bij ons houden, terwijl we heilige muren rond hem bouwen en zingen "Halleluja, onze Heer!", maar als een rots staat jouw getuigenis: hij neemt de zonde van de wereld weg —

de wereld — dat is niet alleen de Jansma's, maar ook hun burens uit de Oekraïne, de jongeren, verdwaald in niemandsland, de lichte vrouwen langs de havenkant, de drug-verslaafde en de moordenaar —

en luisterend naar je boodschap wist ik zeker, dat je nog tot ons spreekt, na twintig eeuwen: "bekeert u, want het Godsrijk is nabij!" — de vrede van de Koning bloeit in elk, die voor hem knielt en op God's goedheid pleit.

Johannes, als ik je eens mag ontmoeten, vergun me dan je sterke hand te nemen en je te danken voor wat jij ons gaf: het uitzicht, over alle muren heen, op het Lam Gods voor zondaren geslacht.

Tini Van Ameyde,
Edmonton, Alberta

's Middags om drie uur zegt de boer: "Hoe duur het die fietse wel west, Haarm?" Harm steekt twee vingers omhoog en de boer weet met fijne intuïtie dat de fiets geen twee maar tweehonderd gulden gekost heeft. Om zes uur stapt Harm naar zijn fiets. In het voorbijgaan zegt hij tegen z'n baas: "Ik kom morgen niet weer!" en wil wegrijden. Maar de boer houdt hem staande. "Woarom den naait, Haarm?" "Ach," zegt Harm, "al dat gepraat over dei fietse."

De spanning steigt

Tegenwoordig gaat het spreken wat beter. Ik sta nou echt niet meer met mijn tong tegen mijn mondwanen te friemelen. Je moet zoiets natuurlijk in de praktijk des levens leren. Zo zijn er wel dominees die pas tegen hun pensioen goed op dreef komen.

Nog staart het publiek je aan. Zo, ik staar dan eerst een poosje terug. Kijk mijn publiek recht in de ogen. Glimlach geheimzinnig ... knipoog naar een mevrouw die net achter haar hand wil gaan fluisteren ... hier en daar zijn er nog enige heren met budget-papieren in hun ruwgewerkte handen ... ernstig en streng kijk ik er even naar terwijl mijn hand een sloom neerbuigend gebaar maakt ... nog zeg ik niets ... de spanning stijgt ... alom voelt men, dat deze spreker iets te zeggen heeft ... nekken strekken zich ... er verschijnt een haast eerbiedige blik in hun ogen, een blik waaraan ook predikers des Woords zich elke zondag ophijsen.

Dan verschuif ik mijn papieren op de lessenaar. Tik tegen het microfoon-kopje. Haal plechtig mijn bril tevoorschijn. De spanning in de zaal is nu zo groot dat men het haast kan aaien. Alle heerlijke, verrukkelijke speeches worden op dat moment geboren. Zelfs al zou ik nu geen woord meer zeggen, zouden de broeders en zusters toch blij naar huis tijgen.

't Zit in de tenen

Nu is het zaak de spanning te ontzenuwen en de aandacht van jezelf af te leiden. Ik begin dus meestal met een mopje. Bijvoorbeeld over sprekers die zwaar van tong zijn. Het is zeer noodzakelijk direct al een voorbeeld te gebruiken. Het verhaal van de boerenknecht doet het altijd goed, vooral bij de Friezen. Zij bulderen ... de Groningers meesmuilen. Vervolgens zeg ik iets over mijn slordige kleding, de modder rondom de kerk waaraan ik mijn vuile schoenen te danken heb, en de Douwe Egberts tabak die tegenwoordig zo vreselijk morst. Vroeger, als ik daarover sprak, zag je vrouwen

hun mannen een heimelijke stoot geven, maar dat is er nu niet meer bij, want mannen roken niet meer.

Als een echte spreker sta ik toch intussen mijn tenen te bewegen. Iedere spreker doet dit. Mag u best weten! Want daar tussen die snel bewegende tenen worden prachtige volzinnen geboren, die eerst in je lichaam opborrelen, om daarna door de zaal geslingerd te worden. Het geheim van elke spreker zit in z'n tenen.

Een oude Amerikaanse dominee gaf me dit geheim door. Hij zat onder mijn

gehoor, hoorde me stotteren, en had medelijden met me. Na afloop van die beroerde speech, nam hij mijn arm en leidde me weg van de teleurgestelde luisteraars. "Jongen," zei hij, "Je moet je tenen rad heen en weer bewegen als je spreekt. Dat geheim wist je toch wel?"

Het is maar dat u het weet. Zonder tenen kom ik niet bij u spreken.

Herman de Jong woont in Jordan Station, Ontario.

Open ogen en monden

L.H. Kwast

Hoewel de kerk geen politiek orgaan is, zal zij zich gaarne in de rijen en gelederen van de verdedigers van de democratie scharen. Ook om wille van eigen vrijheid en zelfstandigheid.

In mijn kerkdienst heeft de politie niets te zoeken. En mijn preken worden ongecensurd geschreven en gesproken, behoudens mijn verantwoordelijkheid tegenover de kerkeraad. Maar die is dan ook geen politie.

Ook de kerk beschikt over open ogen. En zij zal, evenals andere organen in de samenleving, de mond open mogen doen. Weliswaar doet zij dat als *kerk* en spreekt zij daarom geen voorkeur uit tussen traangas en stopkogels.

Maar als het al te gek wordt en als andere organen de primaire beginselen van Gods geboden en beloften laten sloeren, zal de kerk om Christus' wil het hare moeten zeggen. Elke overheid is van God, heeft Paulus geschreven, maar dat sluit buigen als knipmessen uit.

Uit de Friese Kerkbode.

Dit is mijn tehuis ... O CANADA



Canada is ons thuis. We hebben de gelegenheid om onze eigen vele culturele erfdelen te behouden en ten volle deel te nemen aan het Canadese leven. Onze verscheidenheid vat Canada samen in een wereldwijde gemeenschap. Onze gemeenschappelijke band als Canadezen maakt ons land sterker en waardevoller.



Department of the Secretary
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Multiculturalism

Secrétariat d'État
du Canada
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Canada

The Assault

...continued from page 9.
chaotic charge down the rutted road to peace.”
Anton — played with great sensitivity as a 12-year-old by young Marc van Uchelen, and later given a powerful portrayal by Derek de Lint — is indeed occupied by a traumatized mind. Wrote Groen: “[Derek de Lint] states nothing and suggests everything, brilliantly fashioning a character whose very existence — career, marriage, children, divorce — is affected (even dictated) by potent forces whose very existence he only dimly perceives.”

Post-war encounters
As Dr. Steenwijk, he re-visits Haarlem several times. Even then, only weeds and dirt indicate where once his home was. He talks to his neighbours. During an Amsterdam demonstration he meets Fake, his boyhood friend, son of the murdered Ploeg. At a commemorative service he meets Gijs — powerfully played by John Kraaykamp — a now grizzled resistance fighter from the war. Anton

discovers that Gijs and a female companion fired the shots that killed Ploeg. Before he died, Ploeg managed to drill a bullet into the back of the fleeing girl. Gijs then realizes that the wounded woman in Anton’s cell in Heemstede was, in fact, Truus, his accomplice and beloved. In anguish, Gijs cries out that he and his friends could have “cracked” the Heemstede jail to get Truus out, if they had only known. Later, Anton perceives what Truus had said to him that

night: that she loved a man, but had never told him. He tries to find Gijs again, but his dilapidated home has disappeared: bulldozed to make way for a modern highrise. He visits the war cemetery where Truus lies buried alongside other shot resistance workers, in the dunes by the North Sea. Years later, he learns that had Ploeg’s body been moved the other way, to the house next to his neighbours, that family as well as the Jews they were hiding

would have been summarily executed ...
Powerful, but without hope
Many of us, especially those who, like myself (I was 12 in 1944), lived through the war years, only to emigrate in the early fifties, will be left spellbound by this film. I suspect that, unfortunately, it won’t be given wide distribution (less than 10 people were in the Toronto theatre when I saw the film). That’s too bad.

How many untold stories still exist and how many agonizing experiences were never shared? For how many is the “occupation” still going on?
Yet, Rademaker’s film offers no hope for a traumatized mind. In the film, the people Anton encounters in post-war Holland are depicted as superficial, shallow and secular, if not profane. Anton is not set free from his agonies. Only the Truth can do that.

Canadians score high awards at Calvin College

Bob Vandervennen
GRAND RAPIDS, MI — Canadian students are well represented among this year’s scholarship winners at Calvin College.
The highest honours were received by 10 Canadians who were among the top 70 students at Calvin (enrolment 4,000). These students, winners of Presidential Scholarships, include David LaGrand of Halifax, Nova Scotia, and the following students from

Ontario: Pete Schuringa (Bowmanville), Peter Teertstra (Carrying Place), Emily Dykstra and Yvonne Kranenburg (Chatham), Monique Groot (Kingston), Joan Stelpstra (London), Kirsten Van Staaldunin (Nepean), Krishna Rajballie (Scarborough), and Jennifer Van Leeuwen (Toronto).
Winners of honours scholarships for having grade averages of 3.5 or higher (out of a possible 4.0) include Alberta

students Bruce Gritter (Lacombe), Mark Hendriks (Grande Prairie) and Fred Woudstra (Edmonton).
Ontario winners of honours scholarships are Mary Nel Saarlos (Aylmer), Lorraine Feddema (Blackstock), Colin Cragg (CFB Borden), Piet Koene (Bowmanville), Jerry Bergsma (Bramalea), Donna Slotegraaf (Cambridge), Mark Postma and Richard VanderSluis (Chatham), Karin Cook (Hamilton), Wendy

Berghuis (Ingersoll), Yvonne Westerik (London), Christine Duimering (Moorefield), Marianne Harkema (Nepean), Bruce Adema and Wendy De Jong (Newmarket), Kevin Vander Meulen (Sarnia), Laura Elzinga (Smithville), Karen Verbruggen (St. Catharines), Gordon Vreugdenhil (Trenton), Jonathan Vandervelde (Willowdale) and Michael Pool (Woodstock).
We congratulate these students, and all who use their talents faithfully in the service of our Lord.

Persons considering full-time church work, whether at home or abroad, will be interested in the four-year degree program of the Reformed Bible College.
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Specific information can be obtained from Reformed Bible College, 1869 Robinson Rd., Grand Rapids, Michigan 49506, USA.

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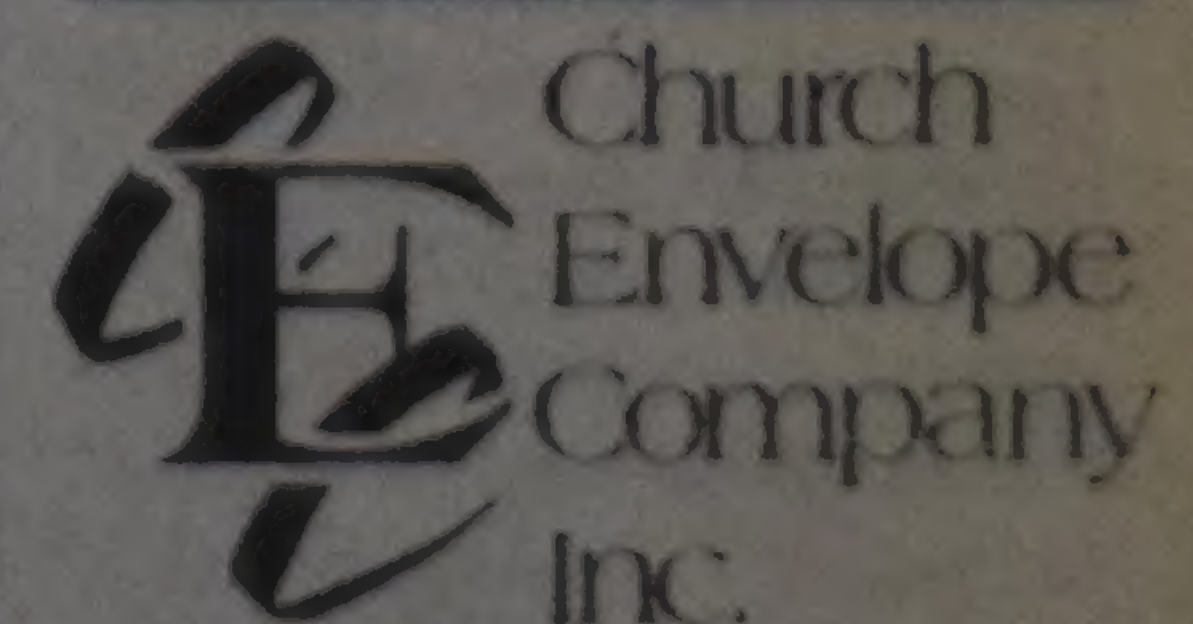
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